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THE

GOSPELS CONSOLIDATED:

WITH

A HARMONIZED INDEX.

SECOND EDITION.

Multæ terricolis linguæ, cœlestibus una.

LONDON:
SAMUEL BAGSTER AND SONS,
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PREFACE

TO THE FIRST EDITION.

THE object of this compilation has been to consolidate the matter of the four Gospels so as to form it into one continuous narrative, and at the same time to enable the reader to ascertain with facility the source from which each part has been derived.

In the construction of this narrative, every word of each Gospel has been incorporated, except where the same words are found concurrently in more than one Gospel, or where the forms of concurrent expressions are such as not to admit of their coalescing: in the latter case the words not incorporated in the text are noted in the margin. In this way every word of all the four Gospels will be found either in the text or in the margin.

It has been necessary to add certain words, and been thought advisable to substitute others, in order to preserve the sense, or the grammatical construction: the words added and substituted are, however, carefully noted, and distinguished from those taken from the Gospels.

The nature of the compilation has made crudeness and tautology, in many places, unavoidable; but these defects of style have been thought of less moment, than that loss of authenticity, which would necessarily have resulted from an extensive modification of the text.

The verbal accuracy of the authorised version of the Gospels is assumed, and no criticism or comment is attempted.

The main endeavour has been, by placing the Gospel narrative before the reader in the form in which other narratives are now usually written, to enable him,

unconsciously as it were, to receive all the information furnished by the four Gospels combined, without the labour and distraction of consulting the several Gospels; and, at the same time, to facilitate reference to the Gospels themselves for verification of the text.

The arbitrary division of the Scriptures into chapters and verses, makes a greater demand upon the attention of the reader, than does a narrative in the usual form: and the comparison of different parallel accounts, even with the assistance of a Harmony, involves such additional concentrated attention, as can be looked for only in the earnest biblical student. This compilation, it is hoped, will enable even a casual reader, to follow out the thread of the Gospel history, without effort or distraction.

An explanation of the system of arrangement adopted is subjoined, and a reference table is added, by which it can be ascertained in what part of the work the chapters and verses of the different Gospels are incorporated.

A full Index to the Gospel history is also appended.

F. T. H.

South Hampstead, 1869.

PREFACE

TO THE SECOND EDITION.

In preparing a second edition of this compilation, the Index, which was appended to the first edition, having been carefully revised, has been extended, so as to constitute of itself an alphabetical harmony of the subjects of the four Gospels The revised Index not only contains, for each subject, a reference to the body of the work, but also a reference to the chapter and verse in each Gospel where the subject is found; and although less exhaustive than a concordance, it will be found more copious than an ordinary Index.

F. T. H.

South Mimms,
April, 1877.

EXPLANATION.

THE figure (1) in the text indicates that the portion preceding it has been taken from St. Matthew's Gospel. In like manner the figures (2) (3) and (4) indicate the Gospel from which the portions preceding them are taken, (2) indicating St. Mark's, (3) St. Luke's, and (4) St. John's Gospel.

The figures (1) (2) (3) and (4) after the words in the margin indicate in like manner the Gospels in which such words are found, in lieu of the words to which the notes of reference are appended.

The figure (5) indicates that the words preceding it are not found in any of the four Gospels, but have been either introduced or substituted.

The chapters and verses quoted in the margin shew what portions of each Gospel are incorporated in each particular page.

EXAMPLE.

CHAPTER XXII.

Parables—the Sower—the Tares and the Wheat—the Growing Seed—the Grain of Mustard Seed—the Leaven—the Hid Treasure—the Pearl of Great Price—the Net and Fishes.

Matt. 13. 1-10.
Mark 4. 1-10.
Luke 8. 4-9.

THE same day went Jesus out of the house, and sat by the sea side,[1] and he began again to teach.[2] And[a] great multitudes were[b] gathered together unto him,[1] and were come to him out of every city,[3] so that he went[c] into a ship, and sat[1] in the sea;[2] and the whole multitude stood on the shore.[d] And he spake many things unto them[1] and[5] taught them[2] in parables,[e] saying[1f] unto them in his doctrine,[2]

[a] And when.[3]
[b] there was a great multitude.[2] much people were.[3]
[c] entered.[2]
[d] was by the sea on the land.[2]
[e] by parables.[2] by a parable.[3]
[f] and said.[2]

The figure (1) in the first line indicates that the whole of that line is taken from St. Matthew.

The figure (2) in the second line indicates that the words "and he began again to teach" are taken from St. Mark.

The figure (1) in the third line indicates that the words "And great multitudes were gathered together unto him" are taken from St. Matthew.

The figure ([3]) in the same third line indicates that the words "and were come to him out of every city" are taken from St. Luke.

In the same way it will be understood that the words:—

"so that he went into a ship, and sat"	are from	St. Matthew.
"in the sea;"	,,	St. Mark.
"and the whole multitude stood on "the shore. And he spake many "things unto them"	,,	St. Matthew.
"taught them"	,,	St. Mark.
"in parables, saying"	,,	St. Matthew.
"unto them in his doctrine"	,,	St. Mark.

The figure ([5]) in the fifth line indicates that the word "and" is not to be found in any of the Gospels, but has been introduced.

"Matt. 13. 1–10."
"Mark 4. 1–10."
"Luke 8. 4–9."
} Indicate that these portions of those particular Gospels are incorporated in that page.

Note *a*, indicates that in St. Luke the words "And when" occur instead of the word "And."

,, *b*, that in St. Mark the words "there was a great multitude," and that in St. Luke the words "much people were," occur instead of the words "great multitudes were."

,, *c*, that in St. Mark the word "entered" occurs instead of the word "went."

,, *d*, that in St. Mark the words "was by the sea on the land" occur instead of the words "stood on the shore."

,, *e*, that in St. Mark the words "by parables," and in St. Luke the words "by a parable," occur instead of the words "in parables."

,, *f*, that in St. Mark the words "and said," occur instead of the word "saying."

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THE

GOSPELS

CONSOLIDATED.

INTRODUCTION.

Luke 1. 1-4.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.[3]

THE

GOSPEL HISTORY.

CHAPTER I.

The Divinity of Jesus Christ.

THE beginning of the gospel of Jesus Christ, the Son of God.[2] Mark 1. 1.
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.[4] John 1. 1–5, 9–14, 16–18.

He[5a] was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.[4] And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.[4] [a] That.[4]

CHAPTER II.

The Birth of John the Baptist and the Birth of Jesus foretold, and the meeting of Mary and Elisabeth.

THERE was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.[4] John bare witness of him, and cried, saying, "This was he of whom I spake, He that cometh after me is preferred "before me: for he was before me."[4] Luke 1. 5–6. John 1. 6–8, 15.

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord[3]

Luke 1. 6-28.

blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him,

"Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth "shall bear thee a son, and thou shalt call his name 'John.' And thou "shalt have joy and gladness; and many shall rejoice at his birth. For "he shall be great in the sight of the Lord, and shall drink neither wine "nor strong drink; and he shall be filled with the Holy Ghost, even from "his mother's womb. And many of the children of Israel shall he turn "to the Lord their God. And he shall go before him in the spirit and "power of[3] Elijah,[5a] to turn the hearts of the fathers to the children, and "the disobedient to the wisdom of the just; to make ready a people pre-"pared for the Lord."

[a] Elias. [3]

And Zacharias said unto the angel,

"Whereby shall I know this? for I am an old man, and my wife well "stricken in years."

And the angel answering said unto him,

"I am Gabriel, that stand in the presence of God; and am sent to speak "unto thee, and to shew thee these glad tidings. And, behold, thou "shalt be dumb, and not able to speak, until the day that these things "shall be performed, because thou believest not my words, which shall "be fulfilled in their season."

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

"Thus hath the Lord dealt with me in the days wherein he looked on "me, to take away my reproach among men."

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said,

"Hail, thou that art highly favoured, the Lord is with thee: blessed "art thou among women."[3]

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. Luke 1. 29-55.

And the angel said unto her,

"Fear not, Mary: for thou hast found favour with God. And, behold, "thou shalt conceive in thy womb, and bring forth a son, and shalt call "his name 'JESUS.' He shall be great, and shall be called the Son of the "Highest: and the Lord God shall give unto him the throne of his father "David: and he shall reign over the house of Jacob for ever; and of his "kingdom there shall be no end."

Then said Mary unto the angel,

"How shall this be, seeing I know not a man?"

And the angel answered and said unto her,

"The Holy Ghost shall come upon thee, and the power of the Highest "shall overshadow thee: therefore also that holy thing which shall be "born of thee shall be called the Son of God. And, behold, thy cousin "Elisabeth, she hath also conceived a son in her old age: and this is the "sixth month with her, who was called barren. For with God nothing "shall be impossible."

And Mary said,

"Behold the handmaid of the Lord; be it unto me according to thy "word."

And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of[3] Judah;[5] and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and

[3] Juda.

"Blessed art thou among women, and blessed is the fruit of thy womb. "And whence is this to me, that the mother of my Lord should come to "me? for, lo, as soon as the voice of thy salutation sounded in mine ears, "the babe leaped in my womb for joy. And blessed is she that believed: "for there shall be a performance of those things which were told her "from the Lord."

And Mary said,

"My soul doth magnify the Lord, and my spirit hath rejoiced in God "my Saviour. For he hath regarded the low estate of his handmaiden: "for, behold, from henceforth all generations shall call me blessed. For "he that is mighty hath done to me great things; and holy is his name. "And his mercy is on them that fear him from generation to generation. "He hath shewed strength with his arm; he hath scattered the proud in "the imagination of their hearts. He hath put down the mighty from "their seats, and exalted them of low degree. He hath filled the hungry "with good things; and the rich he hath sent empty away. He hath "holpen his servant Israel, in remembrance of his mercy; as he spake to "our fathers, to Abraham, and to his seed for ever."[3]

Luke 1. 56. And Mary abode with her about three months, and returned to her own house.[3]

CHAPTER III.

Birth and Circumcision of John the Baptist.

Luke 1. 57–80. NOW Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

And his mother answered and said,

"Not so; but he shall be called 'John.'"

And they said unto her,

"There is none of thy kindred that is called by this name."

And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying,

"His name is John."

And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying,

"What manner of child shall this be!"

And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

"Blessed be the Lord God of Israel; for he hath visited and redeemed
* an.[3] "his people, and hath raised up[3] a[5a] horn of salvation for us in the house
"of his servant David; as he spake by the mouth of his holy prophets,
"which have been since the world began: that we should be saved from
"our enemies, and from the hand of all that hate us; to perform the mercy
"promised to our fathers, and to remember his holy covenant; the oath
"which he sware to our father Abraham, That he would grant unto us,
"that we being delivered out of the hand of our enemies might serve
"him without fear, in holiness and righteousness before him, all the days
"of our life.

"And thou, child, shalt be called the prophet of the Highest: for thou
"shalt go before the face of the Lord to prepare his ways; to give know-
"ledge of salvation unto his people by the remission of their sins, through
"the tender mercy of our God; whereby the dayspring from on high
"hath visited us, to give light to them that sit in darkness and in the
"shadow of death, to guide our feet into the way of peace."

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.[3]

CHAPTER IV.

Birth and Circumcision of Jesus Christ.

NOW the birth of Jesus Christ was on this wise: Matt 1. 18-25. Luke 2. 1-13.

When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

"Joseph, thou son of David, fear not to take unto thee Mary thy wife: "for that which is conceived in her is of the Holy Ghost. And she shall "bring forth a son, and thou shalt call his name 'JESUS,' for he shall save "his people from their sins."

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, "And they shall call his name Emmanuel,"[a] (which being interpreted is "God with us.") [a] Isaiah 7. 14.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son.[1]

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them,

"Fear not: for, behold, I bring you good tidings of great joy, which "shall be to all people. For unto you is born this day in the city of "David a Saviour, which is Christ the Lord. And this shall be a sign "unto you; Ye shall find the babe wrapped in swaddling clothes, lying in "a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,[3]

Matt. 1. 25.
Luke 2. 14-39.

"Glory to God in the highest, and on earth peace, good will toward men."

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

"Let us now go even unto Bethlehem, and see this thing which is "come to pass, which the Lord hath made known unto us."

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

[a] he *(Joseph)* called his name.[1]

And when eight days were accomplished for the circumcising of the child, his name was called[a] "JESUS," which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the "Lord;") and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

"Lord, now lettest thou thy servant depart in peace, according to thy "word: for mine eyes have seen thy salvation, which thou hast prepared "before the face of all people; a light to lighten the Gentiles, and the "glory of thy people Israel."

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother,

"Behold, this child is set for the fall and rising again of many in Israel; "and for a sign which shall be spoken against; (yea, a sword shall "pierce through thy own soul also,) that the thoughts of many hearts "may be revealed."

[b] Aser.[3]
[c] an.[3]

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of[3] Asher:[b5] she was of a great age, and had lived with[3] a[c] husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.[3]

[d] And when they had.[3]

And[3] they[3d] performed all things according to the law of the Lord.[3]

CHAPTER V.

The Genealogies of Jesus Christ.

THE book of the generation of JESUS CHRIST.[1] Matt. 1. 1–15.

The son of DAVID.

The son of ABRAHAM.

Abraham begat Isaac; and
Isaac begat Jacob; and
Jacob begat[1] Judah[5a] and his brethren; and[1]
Judah[5a] begat[1] Pharez[5b] and[1] Zarah[5c] of[1] Tamar;[5d] and[1]
Pharez[5b] begat[1] Hezron;[5e] and[1]
Hezron[5e] begat[1] Ram;[5f] and[1]
Ram[5f] begat[1] Amminadab;[5g] and[1]
Amminadab[5g] begat[1] Nahshon;[5h] and[1]
Nahshon[5h] begat Salmon; and
Salmon begat[1] Boaz[5i] of Rahab;[5k] and[1]
Boaz[5i] begat Obed of Ruth; and
Obed begat Jesse; and
Jesse begat David the king; and
DAVID the king begat Solomon of her that had been the wife of[1] Uriah;[5l] and
Solomon begat[1] Rehoboam;[5m] and[1]
Rehoboam[5m] begat[1] Abijah;[5n] and[1]
Abijah[5n] begat Asa; and
Asa begat[1] Jehoshaphat;[5o] and[1]
Jehoshaphat[5o] begat[1] Jehoram;[5q] and[1]
Jehoram[5q] begat[1] Uzziah;[5r] and[1]
Uzziah[5r] begat[1] Jotham;[5s] and[1]
Jotham[5s] begat[1] Ahaz;[5t] and[1]
Ahaz[5t] begat[1] Hezekiah;[5u] and[1]
Hezekiah[5u] begat[1] Manasseh;[w] and[1]
Manasseh[5w] begat Amon; and
Amon begat[1] Josiah;[5x] and[1]
Josiah[5x] begat[1] Jeconiah[5y] and his brethren,
About the time they were carried away to Babylon:
And after they were brought to Babylon,[1]
Jeconiah[5y] begat Salathiel; and
Salathiel begat[1] Zerubbabel;[5z] and[1]
Zerubbabel[5z] begat Abiud; and
Abiud begat Eliakim; and
Eliakim begat Azor; and
Azor begat Sadoc; and
Sadoc begat Achim; and
Achim begat Eliud; and[1]

[a] Judas.[1]
[b] Phares.[1]
[c] Zara.[1]
[d] Thamar.[1]
[e] Esrom.[1]
[f] Aram.[1]
[g] Aminadab.[1]
[h] Naasson.[1]
[i] Booz.[1]
[k] Rachab.[1]
[l] Urias.[1]
[m] Roboam.[1]
[n] Abia.[1]
[o] Josaphat.[1]
[q] Joram.[1]
[r] Ozias.[1]
[s] Joatham.[1]
[t] Achaz.[1]
[u] Ezekias.[1]
[w] Manasses.[1]
[x] Josias.[1]
[y] Jechonias.[1]
[z] Zorobabel.[1]

Matt. 1. 15-17.
Mark 1. 1.
Luke 3. 23-30.

Eliud begat Eleazar; and
Eleazar begat Matthan; and
Matthan begat Jacob; and
Jacob begat
Joseph the husband of Mary, of whom was born
JESUS who is called CHRIST.

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.[1]

JESUS CHRIST the Son of GOD.[2]
Jesus[5] being (as was supposed) the son of
Joseph, which was the son of
Heli, which was the son of
Matthat, which was the son of
Levi, which was the son of
Melchi, which was the son of
Janna, which was the son of
Joseph, which was the son of
Mattathias, which was the son of
Amos, which was the son of
Naum, which was the son of
Esli, which was the son of
Nagge, which was the son of
Maath, which was the son of
Mattathias, which was the son of
Semei, which was the son of
Joseph, which was the son of
Juda, which was the son of
Joanna, which was the son of
Rhesa, which was the son of[3]
Zerubbabel,[5a] which was the son of
Salathiel, which was the son of
Neri, which was the son of
Melchi, which was the son of
Addi, which was the son of
Cosam, which was the son of
Elmodam, which was the son of
Er, which was the son of
Jose, which was the son of
Eliezer, which was the son of
Jorim, which was the son of
Matthat, which was the son of
Levi, which was the son of
Simeon, which was the son of
Juda, which was the son of[3]

[a] Zorobabel.

Luke 3. 30–38.

Joseph, which was the son of
Jonan, which was the son of
Eliakim, which was the son of
Melea, which was the son of
Menan, which was the son of
Mattatha, which was the son of
Nathan, which was the son of
DAVID, which was the son of
Jesse, which was the son of
Obed, which was the son of[3]
Boaz,[5a] which was the son of
Salmon, which was the son of[3]
Nahshon,[5b] which was the son of[3]
Amminadab,[5c] which was the son of[3]
Ram,[5d] which was the son of[3]
Hezron,[5e] which was the son of[3]
Phares,[5f] which was the son of[3]
Judah,[5g] which was the son of
Jacob, which was the son of
Isaac, which was the son of
Abraham, which was the son of[3]
Terah,[5h] which was the son of[3]
Nahor,[5i] which was the son of[3]
Serug,[5k] which was the son of[3]
Reu,[5l] which was the son of[3]
Peleg,[5m] which was the son of[3]
Eber,[5n] which was the son of[3]
Shelah,[5o] which was the son of
Cainan, which was the son of
Arphaxad, which was the son of[3]
Shem,[5p] which was the son of[3]
Noah,[5q] which was the son of
Lamech, which was the son of[3]
Methusaleh,[5r] which was the son of
Enoch, which was the son of
Jared, which was the son of[3]
Mahalaleel,[5s] which was the son of
Cainan, which was the son of
Enos, which was the son of
Seth, which was the son of
ADAM, which was the son of
GOD.[3]

[a] Booz.[3]
[b] Naasson.[3]
[c] Aminadab.[3]
[d] Arum.[3]
[e] Esrom.[3]
[f] Phares.[3]
[g] Juda.[3]
[h] Thara.[3]
[i] Nachor.[3]
[k] Saruch.[3]
[l] Ragau.[3]
[m] Phalec.[3]
[n] Heber.[3]
[o] Sala.[3]
[p] Sem.[3]
[q] Noe.[3]
[r] Mathusala.[3]
[s] Maleleel.[3]

CHAPTER VI.

The Infancy of Jesus Christ.

Matt. 2. 1–16.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying,

"Where is he that is born King of the Jews? for we have seen his "star in the east, and are come to worship him."

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him,

"In Bethlehem of Judea: for thus it is written by the prophet,

[a] Juda.[1]

"'And thou Bethlehem, in the land of[1] Judah,[5a]

"'Art not the least among the princes of[1] Judah:[5a]

"'For out of thee shall come a Governor,

[b] Micah 5. 2.

"'That shall rule my people Israel.'"[b]

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said,

"Go and search diligently for the young child; and when ye have "found him, bring me word again, that I may come and worship him "also."

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying,

"Arise, and take the young child and his mother, and flee into Egypt, "and be thou there until I bring thee word: for Herod will seek the "young child to destroy him."

When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,

[c] Hosea 11. 1.

"Out of Egypt have I called my son."[c]

Then Herod, when he saw that he was mocked of the wise men, was[1]

exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by[1] Jeremiah[5 a] the prophet, saying,

Matt. 2. 16–23.
Luke 2. 39–52.

[a] Jeremy.[1]

"In Rama was there a voice heard,
"Lamentation, and weeping, and great mourning,
"Rachel weeping for her children, and would not be comforted,
"Because they are not." [b]

[b] Jer 31. 15.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

"Arise, and take the young child and his mother, and go into the land "of Israel: for they are dead which sought the young child's life."

And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream,[1] they[3 c] turned aside,[1] and[5] returned[3] into the parts of Galilee: and[1] they[5 c] came and dwelt in[1 d] their own city[e] Nazareth:[3] that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."[1 f]

[c] he.[1]
[d] to.[3]
[e] a city called.[1]
[f] Is. 53. 2.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him,

"Son, why hast thou thus dealt with us? behold, thy father and I have "sought thee sorrowing."

And he said unto them,

"How is it that ye sought me? wist ye not that I must be about my "Father's business?"

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.[3]

CHAPTER VII.

The Preaching of John the Baptist.

Matt. 3. 1–10.
Mark 1. 4.
Luke. 3. 1–11.

NOW in the fifteenth year of the reign of Tiberius Cæsar,[a] Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John[3] the Baptist,[1] the son of Zacharias, in the wilderness. And he came into all the country about Jordan,[3] and[5] did baptize[2] in the wilderness of Judea,[1] and preach[2 b] the baptism of repentance for the remission of sins,[3] saying,[c]

[a] in those days.[1]

[b] preaching.[1 3]

[c] and saying.[1]

"Repent ye: for the kingdom of heaven is at hand."[1]

As it is written in the prophets,

"Behold, I send my messenger before thy face,
"Which shall prepare thy way before thee:"[2 d].

[d] Malachi 3. 1.

and[5] in the book of the words of[3] Isaiah[5 e] the prophet, saying,

[e] Esaias.[3]

"The voice of one crying in the wilderness,
"Prepare ye the way of the Lord,
"Make his paths straight.
"Every valley shall be filled,
"And every mountain and hill shall be brought low;
"And the crooked shall be made straight,
"And the rough ways shall be made smooth;
"And all flesh shall see the salvation of God."[3 f]

[f] Isaiah 40. 3–5.

For this is he that was spoken of by the prophet[1] Isaiah.[5 g]

[g] Esaias.[1]

And the same John had his raiment of[h] camel's hair, and a leathern girdle[i] about his loins; and his meat was[k] locusts and wild honey.[1]

[h] was clothed with.[2]
[i] with a girdle of a skin.[2]
[k] he did eat.[2]

Then[1 l] there went out unto[m] him all the land of Judea, and they of Jerusalem,[2] and all the region round about Jordan, and were[1] all baptized of him in the river of Jordan, confessing their sins.[2]

[l] And.[2]
[m] to.[1]

Then said he to the multitude that came forth to be baptized of him,[3] when[n] he saw many of the Pharisees and Sadducees come to his baptism,[o]

[n] but when.[1]
[o] he said unto them.[1]

"O generation of vipers, who hath warned you to flee from the wrath "to come? Bring forth therefore fruits worthy of[p] repentance, and begin[q] "not to say within yourselves, 'We have Abraham to our father:' for I "say unto you, That God is able of these stones to raise up children unto "Abraham. And now also the axe is laid unto the root of the trees: every "tree therefore which bringeth not forth good fruit is hewn down, and "cast into the fire."

[p] meet for.[1]
[q] think.[1]

And the people asked him, saying,

"What shall we do then?"

He answereth and saith unto them,

"He that hath two coats, let him impart to him that hath none; and he "that hath meat, let him do likewise."[3]

Then came also publicans to be baptized, and said unto him,
"Master, what shall we do?"
And he said unto them,
"Exact no more than that which is appointed you."
And the soldiers likewise demanded of him, saying,
"And what shall we do?"
And he said unto them,
"Do violence to no man, neither accuse any falsely; and be content
"with your wages."
And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered,[a] saying unto them all,
"I indeed baptize[b] you with water[3] unto repentance: but[1] there cometh
"one[c] mightier than I after me,[2] the latchet of whose shoes I am not
"worthy to stoop down and unloose:[2d] he shall baptize you with the
"Holy Ghost and with fire: whose fan is in his hand, and he will
"throughly purge his floor, and will gather the[e] wheat into his garner;
"but the chaff he will burn[3] up[1] with fire unquenchable."[3]
And many other things in his exhortation preached he unto the people.[3]

Matt. 3. 11, 12.
Mark 1. 7, 8.
Luke 3. 12–18.

[a] and preached.[2]
[b] have baptized.[2]
[c] he that cometh ...is.[1]
[d] bear.[1]
[e] his.[1]

CHAPTER VIII.

The Baptism of Jesus Christ, and his Temptation.

NOW[3f] it came to pass in those days,[2g] when all the people were baptized,[3] that Jesus came[h] from Nazareth of Galilee[2] to Jordan unto John to be baptized of him.
But John forbad him, saying,
"I have need to be baptized of thee, and comest thou to me?"
And Jesus answering said unto him,
"Suffer it to be so now: for thus it becometh us to fulfil all righteousness."
Then he suffered him,[1] and was baptized of John in Jordan.[2]
And Jesus,[1] praying,[3] when he was[i] baptized, went up[k] straightway out of the water: and, lo, the heavens were[l] opened unto[1] John,[5m] and he saw the Spirit of God,[1] the Holy Ghost,[3] descending[1n] in a bodily shape,[3] like a dove, and lighting upon him: and lo a voice[1] came[3o] from heaven,[1] which said,[3p]
"This is[q] my beloved Son, in whom[r] I am well pleased."[1]
And Jesus being full of the Holy Ghost returned from Jordan, and[s] was[3] immediately[2] led up of[t] the Spirit[u] into the wilderness to be tempted of the devil.[1]
And he was[w] there in the wilderness forty days, tempted of Satan;[x] and was with the wild beasts;[2] and in those days he did eat nothing.[3]
And when he had fasted forty days and forty nights,[y] he was afterward[1] a[5z] hungred.[1a]

Matt. 3. 13–17.
— 4. 1, 2.
Mark 1. 9–13.
Luke 3. 21, 22.
— 4. 1, 2.

[f] And.[2]
[g] then.[1]
[h] cometh.[1]
[i] also being.[3]
[k] coming up.[2]
[l] he saw the heavens.[2] the heaven was.[3]
[m] him.[1]
[n] descended.[3]
[o] there came a voice.[2]
[p] saying[12]
[q] thou art.[23]
[r] thee.[3]
[s] then.[1]
[t] by.[3]
[u] the Spirit driveth him.[2]
[w] being[3]
[x] the devil.[3]
[y] when they were ended.[3] [z]an.[1]
[a] afterward hungred.[3]

Matt. 4. 3–11.
Mark 1. 13.
Lu. 4. 3–13. 3. 23.

And when the tempter,[1] the devil,[3] came to him, he said[1] unto him,[3]
"If thou be the Son of God, command that these stones[a] be made bread."
But[1 b] Jesus[c] answered him, saying,[d]
"It is written, 'That man shall not live by bread alone, but by every
"'word[3] that proceedeth out of the mouth of God.'"[1 e]
Then the devil[1 f] brought him to Jerusalem,[3] and[5] taketh him up into the holy city, and setteth[g] him on a pinnacle of the temple, and saith[h] unto him,
"If thou be the Son of God, cast thyself down[1] from hence;[3] for it is
"written, 'He shall give his angels charge concerning[i] thee,[1] to keep
"'thee: and in their hands they shall bear thee up, lest at any time thou
"'dash thy foot against a stone.'"[k]
And Jesus answering, said unto him,[3]
"It is written again,[l] 'Thou shalt not tempt the Lord thy God.'"[m]
Again,[n] the devil taketh[o] him up into an exceeding high mountain, and sheweth[p] him all the kingdoms of the world, and the glory of them,[1] in a moment of time;[3] and[1] the devil[3] saith[q] unto him,
"All these things[1] and the glory of them,[3] and[5] all this power will I
"give thee,[3] (for that is delivered unto me; and to whomsoever I will I
"give it,)[3] if thou wilt fall down and worship me."[r]
Then[1 s] Jesus answered and said[t] unto him,[3]
"Get thee hence,[u] Satan: for it is written, 'Thou shalt worship the
"'Lord thy God, and him only shalt thou serve.'"[1 w]
And when the devil had ended all the temptation,[x] he departed from[y] him for a season.[3] And, behold, angels[z] came and ministered unto him.[1]
And Jesus himself began to be about thirty years of age.[3]

[a] this stone that it.[3]
[b] And.[3]
[c] he.[1] and.
[d] and said.[1]
[e] Deut. 8. 3.
[f] And he.[3]
[g] set.[3]
[h] said.[3]
[i] over.[3]
[k] Ps. 91. 11, 12.
[l] said.[3]
[m] Deut. 6. 16.
[n] And.[3]
[o] taking.[3]
[p] shewed unto.[3]
[q] said.[3]
[r] if thou therefore wilt worship me all shall be thine.[3]
[s] And.[3]
[t] saith.[1]
[u] behind me.[3]
[w] Deut. 6. 13.
[x] then.[1]
[y] leaveth.[1]
[z] the angels.[2]

CHAPTER IX.

The Testimony of John the Baptist to Jesus, and the Calling of the first Disciples.

John 1. 19–21.

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him,
"Who art thou?"
And he confessed, and denied not; but confessed,
"I am not the Christ."
And they asked him,
"What then? Art thou[4] Elijah?"[5 a]
And he saith,
"I am not."
"Art thou that prophet?"
And he answered,
"No."[4]

[a] Elias.[4]

Then said they unto him, John 1. 22-41.

"Who art thou? that we may give an answer to them that sent us. "What sayest thou of thyself?"

He said,

"I am the voice of one crying in the wilderness, 'Make straight the "'way of the Lord,'[a] as said the prophet[4] Isaiah."[5 b]

[a] Is. 40 3.
[b] Esaias. [4]

And they which were sent were of the Pharisees. And they asked him, and said unto him,

"Why baptizest thou then, if thou be not that Christ, nor[4] Elijah,[5 c] "neither that prophet?"

[c] Elias. [4]

John answered them, saying,

"I baptize with water: but there standeth one among you, whom ye "know not; he it is, who coming after me is preferred before me, whose "shoe's latchet I am not worthy to unloose."

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith,

"Behold the Lamb of God, which taketh away the sin of the world. "This is he of whom I said, 'After me cometh a man which is preferred "'before me:' for he was before me. And I knew him not: but that "he should be made manifest to Israel, therefore am I come baptizing with "water."

And John bare record, saying,

"I saw the Spirit descending from heaven like a dove, and it abode "upon him. And I knew him not: but he that sent me to baptize with "water, the same said unto me, 'Upon whom thou shalt see the Spirit "'descending, and remaining on him, the same is he which baptizeth "'with the Holy Ghost.' And I saw, and bare record that this is the Son "of God."

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith,

"Behold the Lamb of God!"

And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them,

"What seek ye?"

They said unto him,

"Rabbi," (which is to say, being interpreted, "Master,") "where dwellest "thou?"

He saith unto them,

"Come and see."

They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him,

"We have found the Messias," (which is, being interpreted, "the "Christ,")[4]

John 1. 42-51.

And he brought him to Jesus. And when Jesus beheld him, he said,
"Thou art Simon the son of Jona: thou shalt be called 'Cephas'"
(which is by interpretation, "A stone.")

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him,

"Follow me."

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him,

"We have found him, of whom Moses in the law, and the prophets, "did write, Jesus of Nazareth, the son of Joseph."

And Nathanael said unto him,

"Can there any good thing come out of Nazareth?"

Philip saith unto him,

"Come and see."

Jesus saw Nathanael coming to him, and saith of him,

"Behold an Israelite indeed, in whom is no guile!"

Nathanael saith unto him,

"Whence knowest thou me?"

Jesus answered and said unto him,

"Before that Philip called thee, when thou wast under the fig tree, I "saw thee."

Nathanael answered and saith unto him,

"Rabbi, thou art the Son of God; thou art the King of Israel."

Jesus answered and said unto him,

"Because I said unto thee, 'I saw thee under the fig tree,' believest "thou? thou shalt see greater things than these."

And he saith unto him,

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and "the angels of God ascending and descending upon the Son of man."[4]

CHAPTER X.

The Marriage at Cana.—Journey to Jerusalem.—The casting out of the Traders from the Temple.

John 2. 1-6.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him,

"They have no wine."

Jesus saith unto her,

"Woman, what have I to do with thee? mine hour is not yet come."

His mother saith unto the servants,

"Whatsoever he saith unto you, do it."

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.[4]

Jesus saith unto them, John 2. 7–22.
"Fill the waterpots with water."
And they filled them up to the brim. And he saith unto them,
"Draw out now, and bear unto the governor of the feast."
And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him,
"Every man at the beginning doth set forth good wine; and when men "have well drunk, then that which is worse: but thou hast kept the good "wine until now."
This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.
And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves,
"Take these things hence; make not my Father's house[4] a[5a] house of "merchandise." [a] an.[4]
And his disciples remembered that it was written,
"The zeal of thine house hath eaten me up."[b] [b] Psalm 69. 9.
Then answered the Jews and said unto him,
"What sign shewest thou unto us, seeing that thou doest these "things?"
Jesus answered and said unto them,
"Destroy this temple, and in three days I will raise it up."
Then said the Jews,
"Forty and six years was this temple in building, and wilt thou rear it "up in three days?"
But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.[4]

CHAPTER XI.

Jesus and Nicodemus.—Further Testimony of the Baptist.

NOW when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.[4] John 2. 23–25.

John 3. 1–24.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him,

"Rabbi, we know that thou art a teacher come from God: for no man "can do these miracles that thou doest, except God be with him."

Jesus answered and said unto him,

"Verily, verily, I say unto thee, Except a man be born again, he cannot "see the kingdom of God."

Nicodemus saith unto him,

"How can a man be born when he is old? can he enter the second "time into his mother's womb, and be born?"

Jesus answered,

"Verily, verily, I say unto thee, Except a man be born of water and "of the Spirit, he cannot enter into the kingdom of God. That which is "born of the flesh is flesh; and that which is born of the Spirit is spirit. "Marvel not that I said unto thee, 'Ye must be born again.' The wind "bloweth where it listeth, and thou hearest the sound thereof, but canst "not tell whence it cometh, and whither it goeth: so is every one that is "born of the Spirit."

Nicodemus answered and said unto him,

"How can these things be?"

Jesus answered and said unto him,

"Art thou a master of Israel, and knowest not these things? Verily, "verily, I say unto thee, We speak that we do know, and testify that we "have seen; and ye receive not our witness. If I have told you earthly "things, and ye believe not, how shall ye believe, if I tell you of heavenly "things? And no man hath ascended up to heaven, but he that came "down from heaven, even the Son of man which is in heaven. And as "Moses lifted up the serpent in the wilderness, even so must the Son of "man be lifted up: that whosoever believeth in him should not perish, "but have eternal life.

"For God so loved the world, that he gave his only begotten Son, that "whosoever believeth in him should not perish, but have everlasting life. "For God sent not his Son into the world to condemn the world; but that "the world through him might be saved. He that believeth on him is not "condemned: but he that believeth not is condemned already, because he "hath not believed in the name of the only begotten Son of God. And this "is the condemnation, that light is come into the world, and men loved "darkness rather than light, because their deeds were evil. For every one "that doeth evil hateth the light, neither cometh to the light, lest his deeds "should be reproved. But he that doeth truth cometh to the light, that his "deeds may be made manifest, that they are wrought in God."

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.[4]

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, John 3. 25-36.

"Rabbi, he that was with thee beyond Jordan, to whom thou barest "witness, behold, the same baptizeth, and all men come to him."

John answered and said,

"A man can receive nothing, except it be given him from heaven. "Ye yourselves bear me witness, that I said, 'I am not the Christ,' but "that I am sent before him. He that hath the bride is the bridegroom: "but the friend of the bridegroom, which standeth and heareth him, re-"joiceth greatly because of the bridegroom's voice: this my joy therefore "is fulfilled. He must increase, but I must decrease. He that cometh "from above is above all: he that is of the earth is earthly, and speaketh "of the earth: he that cometh from heaven is above all. And what he "hath seen and heard, that he testifieth; and no man receiveth his testi-"mony. He that hath received his testimony hath set to his seal that "God is true. For he whom God hath sent speaketh the words of God: "for God giveth not the Spirit by measure unto him."

The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.[4]

CHAPTER XII.

Imprisonment of John the Baptist.—Return of Jesus to Galilee.—Interview with the Woman of Samaria.

NOW[1 a] Herod the tetrarch[3] himself[2] sent[b] forth and laid[c] hold upon[d] John, and[2] bound him, and put him in prison for Herodias' sake, his brother Philip's wife;[1] Herod[3] being reproved by him for Herodias,[3] (for he had married her,[2]) and for all the evils which[3] he[5 e] had done, and[3] he[5] added yet this above all, that he shut up John in prison.[3]

Matt. 4. 12.
— 14. 3-5.
Mark 1. 14.
— 6. 17-20.
Luke 3. 19, 20
— 4. 14.
John 4. 1-5.

For John had said unto Herod,[f]

"It is not lawful for thee to have thy brother's wife."[g]

Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod,[2 h] when he would have put him to death, feared[i] the multitude, because they counted him for[k] a prophet: and Herod also[5] feared John, knowing that he was a just man and[2] a[5 l] holy, and observed him; and when he heard him, he did many things and heard him gladly.[2]

[a] But.[3] for.[1 2]
[b] had sent.[2]
[c] had laid.[1]
[d] on.[1]
[e] Herod.[3]
[f] him.[1]
[g] her.[1]
[h] and.[1]
[i] he feared.[1]
[k] as.[1]
[l] an.[2]

Now after that John was put in prison,[2] and[m] Jesus had heard that[1] he[5 n] was cast into prison,[1] and[5] when[o] the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again[4] and[3] returned[p] in the power of the Spirit into Galilee.[3]

[m] when.[1]
[n] John.[1]
[o] when therefore.[4]
[p] came.[2] Jesus returned.[3]

And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called Sychar, near to[4]

John 4. 5-23. the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her,

"Give me to drink."

(For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him,

"How is it that thou, being a Jew, askest drink of me, which am "a woman of Samaria? for the Jews have no dealings with the "Samaritans."

Jesus answered and said unto her,

"If thou knewest the gift of God, and who it is that saith to thee, "'Give me to drink;' thou wouldest have asked of him, and he would "have given thee living water."

The woman saith unto him,

"Sir, thou hast nothing to draw with, and the well is deep: from "whence then hast thou that living water? Art thou greater than our "father Jacob, which gave us the well, and drank thereof himself, and his "children, and his cattle?"

Jesus answered and said unto her,

"Whosoever drinketh of this water shall thirst again: but whosoever "drinketh of the water that I shall give him shall never thirst; but the "water that I shall give him shall be in him a well of water springing up "into everlasting life."

The woman saith unto him,

"Sir, give me this water, that I thirst not, neither come hither to "draw."

Jesus saith unto her,

"Go, call thy husband, and come hither."

The woman answered and said,

"I have no husband."

Jesus said unto her,

"Thou hast well said, 'I have no husband:' for thou hast had five "husbands; and he whom thou now hast is not thy husband: in that "saidst thou truly."

The woman saith unto him,

"Sir, I perceive that thou art a prophet. Our fathers worshipped in this "mountain; and ye say, that in Jerusalem is the place where men ought "to worship."

Jesus saith unto her,

"Woman, believe me, the hour cometh, when ye shall neither in this "mountain, nor yet at Jerusalem, worship the Father. Ye worship ye "know not what: we know what we worship: for salvation is of the "Jews. But the hour cometh, and now is, when the true worshippers "shall worship the Father in spirit and in truth: for the Father seeketh[4]

"such to worship him. God is a Spirit: and they that worship him "must worship him in spirit and in truth." John 1. 23-45.

The woman saith unto him,

"I know that Messias cometh, which is called Christ: when he is come, "he will tell us all things."

Jesus saith unto her,

"I that speak unto thee am he."

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, "What seekest thou?" or, "Why talkest "thou with her?" The woman then left her waterpot, and went her way into the city, and saith to the men,

"Come, see a man, which told me all things that ever I did: is not this "the Christ?"

Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying,

"Master, eat."

But he said unto them,

"I have meat to eat that ye know not of."

Therefore said the disciples one to another,

"Hath any man brought him ought to eat?"

Jesus saith unto them,

"My meat is to do the will of him that sent me, and to finish his work. "Say not ye, 'There are yet four months, and then cometh harvest?' "behold, I say unto you, Lift up your eyes, and look on the fields; for "they are white already to harvest. And he that reapeth receiveth wages, "and gathereth fruit unto life eternal: that both he that soweth and he "that reapeth may rejoice together. And herein is that saying true, "'One soweth and another reapeth.' I sent you to reap that whereon ye "bestowed no labour: other men laboured, and ye are entered into their "labours."

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, "He told me all that ever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman,

"Now we believe, not because of thy saying: for we have heard him "ourselves, and know that this is indeed the Christ, the Saviour of the "world."

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.[4]

CHAPTER XIII.

The Preaching of Jesus in Galilee.—Several Miracles.—Calling of several Disciples.

Matt. 4. 17.
Mark 1. 14, 15.
Luke 4. 14–19.
John 4. 46–54.

FROM that time Jesus began to preach[1 a] the gospel of the kingdom of God,[2] and to say,[1 b]

"The time is fulfilled, and[c] the kingdom of God[d] is at hand: repent "ye, and believe the gospel."[2]

[a] preaching.[2]
[b] saying.[2]
[c] for.[1]
[d] heaven.[1]

And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.[3]

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Then said Jesus unto him,

"Except ye see signs and wonders, ye will not believe."

The nobleman saith unto him,

"Sir, come down ere my child die."

Jesus saith unto him,

"Go thy way; thy son liveth."

And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying,

"Thy son liveth."

Then enquired he of them the hour when he began to amend. And they said unto him,

"Yesterday at the seventh hour the fever left him."

So the father knew that it was at the same hour, in the which Jesus said unto him, "Thy son liveth:" and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.[4]

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet[3] Isaiah.[5 e] And when he had opened the book, he found the place where it was written,

[e] Esaias.[3]

"The Spirit of the Lord is upon me,
"Because he hath anointed me to preach the gospel to the poor;
"He hath sent me to heal the broken-hearted,
"To preach deliverance to the captives,
"And recovering of sight to the blind,
"To set at liberty them that are bruised,
"To preach the acceptable year of the Lord."[4 f]

[f] Isaiah 61. 1, 2.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Matt. 4.13-16,18
Mark 1. 16.
Luke 4. 20-31.
— 5. 1-5.

And he began to say unto them,

"This day is this scripture fulfilled in your ears."

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said,

"Is not this Joseph's son?"

And he said unto them,

"Ye will surely say unto me this proverb, 'Physician, heal thyself:'
"'Whatsoever we have heard done in Capernaum, do also here in thy
"'country.'"

And he said,

"Verily I say unto you, no prophet is accepted in his own country.
"But I tell you of a truth, many widows were in Israel in the days of[3]
"Elijah,[5a] when the heaven was shut up three years and six months, when
"great famine was throughout all the land; but unto none of them was[3]
"Elijah[5a] sent, save unto[3] Zarephath[5b] a city of[3] Zidon,[5c] unto a woman
"that was a widow. And many lepers were in Israel in the time of[3] Elisha[5d]
"the prophet; and none of them was cleansed, saving Naaman the Syrian."

[a] Elias.[3]
[b] Sarepta.[3]
[c] Sidon.[3]
[d] Eliseus.[3]

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and[3] leaving Nazareth, he[1] came down to[3] and dwelt in Capernaum,[1] a city of Galilee,[3] which is upon the sea coast, in the borders of[1] Zebulun[5e] and[1] Naphtali:[5f] that it might be fulfilled which was spoken by[1] Isaiah[5g] the prophet, saying,

"The land of[1] Zebulun[5e]
"And the land of[1] Naphtali[5f]
"By the way of the sea, beyond Jordan,
"Galilee of the Gentiles;
"The people which sat in darkness saw great light;
"And to them which sat in the region and shadow of death
"light is sprung up."[h]

[e] Zabulon.[1]
[f] Nephthalim.[1]
[g] Esaias.[1]
[h] Isaiah 9. 1, 2.

And Jesus, walking[i] by the sea of Galilee,[k] saw[l] two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.[1] And[3] when[5] they[5m] were gone out of[3] their ships,[5n] and were washing their nets,[3] it came to pass, that[3] the people pressed upon him to hear the word of God.[3] And[3] as[3] he stood by the lake,[k] and saw[3] the[5] two ships standing by the lake,[3] he entered into one of[3] them,[5o] which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.

[i] now as he walked.[2]
[k] lake of Gennesaret.[3]
[l] he saw.[2]
[m] the fishermen.[3]
[n] them.[3]
[o] the ships.[3]

Now when he had left speaking, he said unto Simon,

"Launch out into the deep, and let down your nets for a draught."

And Simon answering said unto him,[3]

Matt. 4. 19–22. — 8. 14. Mark 1. 17–29. Lu. 4. 38. 5. 5–11.

"Master, we have toiled all the night, and have taken nothing: never-
"theless at thy word I will let down the net."

And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying,

"Depart from me; for I am a sinful man, O Lord."

For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon.

[a] he saith.[1]
[b] Simon.[3]
[c] follow.[1]
[d] thou shalt catch.[3]

And Jesus said[a] unto[3] them,[1b]

"Fear not;[3] come ye after[c] me, and I will[2] from henceforth[3] make you
"to become fishers of[d] men."[2]

[e] left.[1]
[f] their nets.[1 2]
[g] going on from.[1]
[h] a.[1] the.[2]
[i] followed.[1]

And when they had brought their ships to land, they[3] straightway[1] forsook[e] all,[f] and followed him.[3]

And when he had gone a little further[g] thence,[2] he saw the[5] other two brethren, James the son of Zebedee, and John his brother,[1] who also were in the[2] other[5h] ship with Zebedee their father, mending their nets.[1] And straightway he called them: and they[2] immediately left the ship and their father[1] Zebedee in the ship with the hired servants, and went after[i] him.[2]

[k] day.[2]
[l] taught them.[3]

And they went into Capernaum; and straightway on the sabbath[2] days[3k] he entered into the synagogue and taught.[l] And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes,[2] for his word was with power.[3]

[m] the.[3]
[n] with an unclean spirit.[2]

And there was in their[m] synagogue a man which had a spirit of an unclean devil;[3n] and he cried out[2] with a loud voice,[3] saying,

"Let us alone; what have we to do with thee, thou Jesus of Nazareth?
"Art thou come to destroy us? I know thee who thou art, the Holy
"One of God."

And Jesus rebuked him, saying,

"Hold thy peace, and come out of him."[2]

[o] unclean spirit.[3]

And when the devil[o] had[3] torn him,[2] and[5] thrown him in the midst,[3] and cried with a loud voice, he came out of him,[2] and hurt him not.[3]

[p] spake.[3]

And they were all amazed, insomuch that they questioned[p] among themselves, saying,

"What thing is this? What new doctrine is this?[2] And what a
"word is this! For with authority and power[3] commandeth he even the
"unclean spirits, and they do obey him,[2] and come out."[3]

[q] the fame of him.

And immediately his fame[q] spread abroad throughout all the region round about Galilee,[2] and[5] went out into every place of the country round about.[3]

[r] Jesus was.[1]
[s] Peter's house.[1] Simon's house.[3]

And he arose out of the synagogue,[3] and forthwith when they were[r] come out of the synagogue, they entered into the house of Simon[s] and Andrew, with James and John.[2]

But[a] Simon's[b] wife's mother[2] was taken with a great fever, and[3] lay sick,[2c] and anon they tell him of[d] her,[2] and besought him for her.[3] And he came[2] and stood over her,[3] and took her by the[e] hand, and lifted her up,[2] and rebuked the fever;[3] and immediately the fever[f] left her, and she[2] arose and[3g] ministered unto them.

Matt. 8. 14-17. Mark 1. 30-39. Luke 4. 38, 39.

[a] And.[3] [b] his.[1] [c] sick of a fever.[1] laid and sick of.[2] [d] he saw.[1] [e] touched her.[1] [f] it.[3] [g] and immediately.[3]

And at even,[h] when the sun did set,[2i] all they that had any sick with divers diseases brought them[k] unto him,[3] and[2] also[3] many[l] that were possessed with devils.[1] And all the city was gathered together at the door. And he[2] laid his hands on[3] all that were sick[1m] and healed[1] them:[5] that it might be fulfilled which was spoken by[1] Isaiah[5n] the prophet, saying,

"Himself took our infirmities, and bare our sicknesses."[o]

And he cast out[1] many devils[2p] with his word;[1] and[3] the[5] devils came out[q] crying out, and saying,

"Thou art Christ the Son of God."

And he rebuking them suffered them[r] not to speak: for[s] they knew[3] him,[2] that he was Christ.[3]

And in the morning,[t] rising up a great while before day, he went out, and departed into a solitary[u] place, and there prayed.[2] And the people sought him.[3] And Simon and they that were with him followed after him. And when they had found him, they said unto him,

"All men seek for thee."[2]

And[3] the people[5] came unto him, and stayed him, that he should not depart from them.[3]

And he said unto them,

"I must preach the kingdom of God to other cities also: for therefore "am I sent."[3]

And he said unto[2] Simon and they that were with him,[5w]

"Let us go into the next towns, that I may preach there also: for "therefore came I forth."

And he preached in[2] the[3x] synagogues throughout all[y] Galilee, and cast out devils.[2]

[h] Now.[3] [i] the even was come.[1] the sun was setting.[3] [k] all that were diseased.[2] [l] them.[2] [m] every one of them.[3] many that were sick of divers diseases.[2] [n] Esaias.[1] [o] Isaiah 53. 4. [p] the spirits.[1] [q] also came out of many.[3] [r] the devils.[2] [s] because.[2] [t] when it was day.[3] [u] desert.[3]

[w] them.[2]

[x] their.[2] [y] of.[3]

CHAPTER XIV.

Healing of a Leper, and of a Paralytic.

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.[1]

Matt. 4. 23-25.

Matt. 8. 2-4.
— 9. 2-4.
Mark 1. 40-45.
— 2. 1-8.
Luke 5. 12-22.

And it came to pass when he was in a certain city, behold[3] a leper,[2 a] who seeing Jesus,[3] came[2 b] to him,[2] and[2] fell on his face,[3 c] and worshipped him,[1] and besought[d] him, saying[3] unto him,[2]

"Lord, if thou wilt, thou canst make me clean."[3]

And Jesus,[e] moved with compassion, put forth his hand, and touched him,[2] saying,[3 f]

"I will; be thou clean."

And as soon as he had spoken, immediately the leprosy departed from him, and he[g] was cleansed.

And he[h] straitly charged him, and forthwith sent him away; and saith unto him,

"See thou say nothing to any[i] man: but go thy way, shew[k] thyself to "the priest, and offer for thy cleansing those things which[l] Moses com-"manded for a testimony unto them."

But he went out, and began to publish it much, and to blaze abroad the matter,[2] and[5] so much the more went there a fame abroad of[3] Jesus,[5 m] that[2 n] he[5 o] could no more openly enter into the city,[2] for[5 p] great multitudes[q] came together[3] to him from every quarter,[2] to hear, and to be healed by him of their infirmities.[3] And he withdrew himself into[3 r] desert places[2] in[2] the wilderness, and[3] there[5] prayed.[3]

And again he entered into Capernaum, after some days.[2] And it came to pass on a certain day, as he was teaching, that[3] it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And[2] there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them. And, behold,[3] they come[s] unto[t] him, bringing[2] a man,[3 u] sick of the[w] palsy,[2] lying on[x] a bed[1] which was borne of four:[2] and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in[y] because of the multitude,[z] they went upon the housetop, and[3] uncovered the roof where he was: and when they had broken it up, they let[2] him down through the tiling with his[3] bed[2 a] into the midst before Jesus. And when he[b] saw[c] their faith, he said unto[3] the sick of the palsy,[2 d]

"Son,[e] be of good cheer; thy sins[1] are[f] forgiven thee."[3]

And, behold,[1 g] the[h] scribes and Pharisees[3] who were[5] sitting there[2] began to reason[3 i] in their hearts,[2] and said[3 k] within themselves,[1]

"This man blasphemeth."[1]

"Who is this which speaketh blasphemies?"[3]

"Why doth this man thus speak blasphemies?"[2]

"Who can forgive sins, but God alone?"[3 l]

And immediately[m] when Jesus,[2] (knowing their thoughts,)[1] perceived in his spirit that they so reasoned within themselves,[n] he,[2] answering,[3] said unto them,[2]

"Wherefore think ye evil in your hearts?[1] And[5] why[o] reason ye[2]

[a] man full of leprosy.[3]
[b] there came.[1 2]
[c] kneeling down to him.[2]
[d] beseeching.[2]
[e] he.[3]
[f] and saith unto him.[2]
[g] his leprosy.[1]
[h] Jesus.[1]
[i] tell no.[1] to tell no.[2]
[k] and shew.[3]
[l] the gift that.[1] according as.[3]
[m] him.[3]
[n] insomuch that.[2]
[o] Jesus.[2]
[p] and.[3]
[q] they.[2]
[r] was without in.[2]
[s] they brought.[1] men brought.[3]
[t] to.[1]
[u] one.[2]
[w] which was taken with a.[3]
[x] in.[3]
[y] come nigh unto him.[2]
[z] for the press.[2]
[a] couch.[3] the bed wherein the sick of the palsy lay.[2]
[b] Jesus.[2]
[c] seeing.[1]
[d] him.[3]
[e] Man.[3]
[f] be.[1 2]
[g] but there were.[3]
[h] certain of the.[1 2]
[i] reasoning.[2]
[k] saying.[3]
[l] only.[2]
[m] But.[3]
[n] their thoughts.[3]
[o] what.[3]

"these things in your hearts?[2] For,[1] whether is it easier to say to the "sick of the palsy, 'Thy sins be forgiven thee;' or to say, 'Arise,[a] and "take up thy bed, and walk?' But that ye may know that the Son of "man hath power on[b] earth to forgive sins,"[2]

Then saith[c] he to[d] the sick of the palsy,[1]

"I say unto thee, Arise, and take up thy bed,[e] and go thy way into[f] "thine house."

And immediately he arose,[g] took[h] up the bed[2 i] whereon he lay,[3] and went forth before them all,[2] and departed to his own house, glorifying God.[3] But[k] when the multitudes saw it, they marvelled,[1 l] and were filled with fear,[3] and glorified God, which had given such power unto men,[1] saying,

"We never saw it on this fashion."[2]

"We have seen strange things to-day."[3]

And after these things,[3] he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he[m] passed by,[n] he saw[2] a publican[o] named[3] Levi[p] the son of Alpheus, sitting at the receipt of custom, and[2] he[3] said[q] unto him,

"Follow me."

And he arose,[2 r] left all,[3] and followed him.[2]

Matt. 9. 5–9.
Mark 2. 8–14.
Luke 5. 22–28.

[a] Rise up.[3]
[b] upon.[3]
[c] said.[3]
[d] unto.[3]
[e] couch.[3]
[f] unto.[1 3]
[g] rose up[3]
[h] and took.[3]
[i] that.[3]
[k] insomuch that. And.[3]
[l] were all amazed.[2 3]
[m] Jesus.[1]
[n] forth from thence.[1]
[o] man.[1]
[p] Matthew.[1]
[q] saith.[1]
[r] rose up.[3]

CHAPTER XV.

Healing of a Man on the Sabbath, and consequent Discussion.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

John 5. 1–10.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. (For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.) And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him,

"Wilt thou be made whole?"

The impotent man answered him,

"Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Jesus saith unto him,

"Rise, take up thy bed, and walk."

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured,

"It is the sabbath day: it is not lawful for thee to carry thy bed."[4]

John 5. 11-30.

He answered them,

"He that made me whole, the same said unto me, 'Take up thy bed, "'and walk."

Then asked they him,

"What man is that which said unto thee, 'Take up thy bed, and "'walk?'"

And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him,

"Behold, thou art made whole: sin no more, lest a worse thing come "unto thee."

The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them,

"My Father worketh hitherto, and I work."

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them,

"Verily, verily, I say unto you, The Son can do nothing of himself, "but what he seeth the Father do: for what things soever he doeth, these "also doeth the Son likewise. For the Father loveth the Son, and "sheweth him all things that himself doeth: and he will shew him greater "works than these, that ye may marvel. For as the Father raiseth up "the dead, and quickeneth them; even so the Son quickeneth whom he "will. For the Father judgeth no man, but hath committed all judgment "unto the Son: that all men should honour the Son, even as they honour "the Father. He that honoureth not the Son, honoureth not the Father "which hath sent him.

"Verily, verily, I say unto you, He that heareth my word, and be-"lieveth on him that sent me, hath everlasting life, and shall not come "into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, The hour is coming, and now is, when "the dead shall hear the voice of the Son of God: and they that hear "shall live. For as the Father hath life in himself; so hath he given to "the Son to have life in himself; and hath given him authority to execute "judgment also, because he is the Son of man. Marvel not at this: for "the hour is coming, in the which all that are in the graves shall hear his "voice, and shall come forth; they that have done good, unto the re-"surrection of life; and they that have done evil, unto the resurrection of "damnation.

"I can of mine own self do nothing: as I hear, I judge: and my judg-"ment is just; because I seek not mine own will, but the will of the "Father which hath sent me.[4]

John 5. 31–47.

"If I bear witness of myself, my witness is not true. There is another "that beareth witness of me; and I know that the witness which he "witnesseth of me is true. Ye sent unto John, and he bare witness unto "the truth. But I receive not testimony from man: but these things I "say, that ye might be saved. He was a burning and a shining light: "and ye were willing for a season to rejoice in his light. But I have "greater witness than that of John: for the works which the Father hath "given me to finish, the same works that I do, bear witness of me, that "the Father hath sent me. And the Father himself, which hath sent me, "hath borne witness of me. Ye have neither heard his voice at any time, "nor seen his shape. And ye have not his word abiding in you: for "whom he hath sent, him ye believe not. Search the scriptures; for in "them ye think ye have eternal life: and they are they which testify of "me. And ye will not come to me, that ye might have life. I receive "not honour from men. But I know you, that ye have not the love of "God in you. I am come in my Father's name, and ye receive me not: "if another shall come in his own name, him ye will receive. How can "ye believe, which receive honour one of another, and seek not the honour "that cometh from God only? Do not think that I will accuse you to the "Father: there is one that accuseth you, even Moses, in whom ye trust. "For had ye believed Moses, ye would have believed me: for he wrote "of me. But if ye believe not his writings, how shall ye believe my "words?"[4]

CHAPTER XVI.

Christ's Teaching as to the Sabbath.—The Ordination of the Twelve Apostles.

Matt. 12. 1–6.
Mark 2. 23–26.
Luke 6. 1–4.

AND it came to pass[2] at that time,[1] being[5 a] the second sabbath[b] after the first, that[3] Jesus[c] went[1] through the corn[1] fields;[2] and his disciples were[1] a[5 d] hungred, and began,[1] as they went,[2] to pluck[e] the ears of corn, and to[f] eat,[1] rubbing them in their hands.[3] But when[1 g] certain of[3] the Pharisees saw it they said unto him,[h]

"Behold, thy disciples do that which is not lawful to do upon[i] the sab-"bath day.[1 k] Why do they[2 l] do so;"[5]

But[1 m] Jesus,[n] answering,[3] said unto them,

"Have ye not[o] read[1] so much as this,[3] what David did, when he[1 p] and "they which[q] were with him[3] were a[5 r] hungred,[1] and[5] had need?[2] how he "entered[s] into the house of God,[1] in the days of Abiathar the high priest,[2] "and did take and eat the shewbread, and gave also to them that were "with him;[3] which it was[t] not lawful for him to eat, neither for them "which were with him, but only[u] for the priests? Or have ye not read "in the law, how that on the sabbath days the priests in the temple pro-"fane the sabbath, and are blameless? But I say unto you, That in this[1]

[a] on.[3]
[b] on the sabbath day.[1 2]
[c] he.[2 3]
[d] an.[1]
[e] plucked.[3]
[f] did.[3]
[g] And.[3]
[h] them.[3]
[i] on.[2 3]
[k] days.[3]
[l] ye.[2]
[m] And.[2 3]
[n] he.[1 2]
[o] never.[2]
[p] himself.[3]
[q] that.[1 2]
[r] was an.[1 2 3]
[s] went.[2 3]
[t] is.[2 3]
[u] alone.[3]

Matt. 12. 6–15.
Mark 1. 27, 28.
— 3. 1–11.
Luke 6. 5–11.

"place is one greater than the temple. But if ye had known what this "meaneth,

"'I will have mercy and not sacrifice,'

"ye would not have condemned the guiltless."[1]

And he said unto them,

"The sabbath was made for man, and not man for the sabbath: there-"fore[a] the Son of man is Lord also[b] of the sabbath[2] day."[1]

[a] For.[1] That.[2]
[b] even.[1]

And it came to pass also on another sabbath,[3] when he was departed thence,[1] that he entered[3] again[2] into the[c] synagogue and taught: and,[3] behold, there was a man[1] there[2] whose right hand was withered.[3d] And they asked him, saying,

[c] went into their.[1]
[d] which had his handwithered.[1] which had a witheredhand.[2]

"Is it lawful to heal on the sabbath days?"[1]

And the scribes and Pharisees watched him, whether he would heal[3] him[2] on the sabbath day; that they might find an accusation against[e] him.

[e] accuse.[1 2]

But he knew their thoughts, and said to[f] the man which had the withered hand,

[f] and he saith unto.[2]

"Rise up, and stand forth in the midst."

And he arose and stood forth.

Then said Jesus unto[f] them,

"I will ask you one thing; Is it lawful on the sabbath days to do good, "or to do evil? to save life, or to destroy it?"[3g]

[g] kill.[2]

But they held their peace. And he said unto them,

"What man shall there be among you, that shall have one sheep, and if "it fall into a pit on the sabbath day, will he not lay hold on it, and lift it "out? How much then is a man better than a sheep? Wherefore it is "lawful to do well on the sabbath days.[1]"

And when he had looked[h] round about on[i] them[2] all[3] with anger,[2] being grieved for the hardness of their hearts, he saith[k] unto[l] the man,

[h] then.[1] looking.[3]
[i] upon.[3]
[k] said.[3]
[l] to.[1]

"Stretch forth thine[m] hand."

[m] thy.[3]

And he stretched it out:[n] and his hand[o] was restored whole[2] like[1] as the other.[2]

[n] did so.[3] forth.[1]
[o] it.[1]

Then the Pharisees[1p] were filled with madness;[3] and[2] went out[1q] and communed one with another what they might do to Jesus,[3r] and straightway took counsel with the Herodians against him, how they might destroy him.[2]

[p] And they.[3]
[q] forth.[2]
[r] held a council against him.

But when Jesus knew it, he withdrew himself,[1] with his disciples,[2] from thence,[1] to the sea;[2] and great multitudes[1s] from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him,[2] and he healed them all.[1]

[s] a great multitude.[2]

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying,[2]

"Thou art the Son of God!"

And he straitly charged them that they should not make him known:[2] that it might be fulfilled which was spoken by[1] Isaiah[5 a] the prophet, saying,

"Behold my servant, whom I have chosen;
"My beloved, in whom my soul is well pleased:
"I will put my spirit upon him,
"And he shall shew judgment to the Gentiles.
"He shall not strive, nor cry;
"Neither shall any man hear his voice in the streets.
"A bruised reed shall he not break,
"And smoking flax shall he not quench,
"Till he send forth judgment unto victory.
"And in his name shall the Gentiles trust.[1 b]

And it came to pass in those days, that he went out[c] into a mountain to pray, and continued all night in prayer to God. And when it was day, he called[d] unto him[3] whom he would[2] of[5] his disciples;[3] and they came unto him:[2] and of them he chose[3] and[5] ordained[2] twelve, whom also he named apostles;[3] that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."[2]

Now the names of the twelve apostles are these; the first,[1 e] Simon, whom he also named,[3 f] and[5] who is called Peter, and Andrew his brother; and James the son of Zebedee, and John the[g] brother of James; and he surnamed them Boanerges, which is "The sons of thunder;[2]" and Philip and Bartholomew; and Matthew[2] the publican;[1] and Thomas, and James the son of Alpheus, and Judas[3] or[5] Lebbeus, whose surname was Thaddeus,[1] the brother of James;[3] and Simon the Canaanite,[2] called Zelotes,[3] and Judas Iscariot,[2] who[h] also betrayed him.[1 i]

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.[3]

Matt. 10. 2–4.
— 12. 16–21.
Mark 3. 11–19.
Luke 6. 12–19.

[a] Esaias.[1]
[b] Isaiah 42. 1–3.
[c] goeth up.
[d] calleth.[2]
[e] and.[2]
[f] surnamed.[2]
[g] his.[1]
[h] which.[2]
[i] was the traitor.[5]

CHAPTER XVII.

The Sermon on the Mount.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.[1] And he lifted up his eyes on his disciples,[3] and[1] opened his mouth, and taught them, saying,[k]

"Blessed are the[l] poor in spirit: for theirs[m] is the kingdom of "heaven."[n]

"Blessed are they[o] that mourn[1 p] now:[3] for they[o] shall be com- "forted."[q 1]

Matt. 5. 1–4.
Luke 6. 20, 21.

[k] said.[3]
[l] be ye.[3]
[m] yours.[3]
[n] God.[3]
[o] ye.[3]
[p] weep.[3]
[q] laugh.[3]

Matt. 5. 5–23.
Luke 6. 21–26.

[a] ye.[3]
[b] that.[3]

"Blessed are the meek: for they shall inherit the earth."

"Blessed are they[a] which[b] do hunger and thirst after righteousness[1] "now:[3] for they[a] shall be filled."

"Blessed are the merciful: for they shall obtain mercy."

"Blessed are the pure in heart: for they shall see God."

"Blessed are the peacemakers: for they shall be called the children of "God."

"Blessed are they which are persecuted for righteousness' sake: for "theirs is the kingdom of heaven."

"Blessed are ye, when men shall[1] hate,[3] revile,[1] and persecute you, and "when they shall separate you from their company, and shall reproach "you, and[3] say all manner of evil against you[c] falsely, for my[d] sake. "Rejoice[1] ye in that day, and leap for joy,[3] and be exceeding glad: for[1] "behold,[3] great is your reward in heaven: for[1] in like[e] manner did their "fathers unto[f] the prophets[3] which were before you!"[1]

[c] cast out your name as evil.[3]
[d] the Son of man's.[3]
[e] the like.[3]
[f] so persecuted they.[1]

"But woe unto you that are rich! for ye have received your con-"solation."

"Woe unto you that are full! for ye shall hunger."

"Woe unto you that laugh now! for ye shall mourn and weep."

"Woe unto you, when all men shall speak well of you! for so did their "fathers to the false prophets."[3]

"Ye are the salt of the earth: but if the salt have lost his savour, "wherewith shall it be salted? it is thenceforth good for nothing, but to "be cast out, and to be trodden under foot of men."

[g] an.[1]

"Ye are the light of the world. A city that is set on[1] a[5 g] hill cannot "be hid. Neither do men light a candle, and put it under a bushel, but "on a candlestick; and it giveth light unto all that are in the house. Let "your light so shine before men, that they may see your good works, and "glorify your Father which is in heaven."

"Think not that I am come to destroy the law, or the prophets: I am "not come to destroy, but to fulfil. For verily I say unto you, Till "heaven and earth pass, one jot or one tittle shall in no wise pass from the "law, till all be fulfilled. Whosoever therefore shall break one of these "least commandments, and shall teach men so, he shall be called the least "in the kingdom of heaven: but whosoever shall do and teach them, "the same shall be called great in the kingdom of heaven. For I say "unto you, That except your righteousness shall exceed the righteous-"ness of the scribes and Pharisees, ye shall in no case enter into the king-"dom of heaven."

"Ye have heard that it was said by them of old time, 'Thou shalt not "'kill; and whosoever shall kill shall be in danger of the judgment:' "but I say unto you, That whosoever is angry with his brother without a "cause shall be in danger of the judgment: and whosoever shall say to "his brother, 'Raca,' shall be in danger of the council: but whosoever "shall say, 'Thou fool,' shall be in danger of hell fire. Therefore if thou "bring thy gift to the altar, and there rememberest that thy brother hath[1]

"ought against thee; leave there thy gift before the altar, and go thy "way; first be reconciled to thy brother, and then come and offer thy gift. "Agree with thine adversary quickly, whiles thou art in the way with "him; lest at any time the adversary deliver thee to the judge, and the "judge deliver thee to the officer, and thou be cast into prison. Verily I "say unto thee, Thou shalt by no means come out thence, till thou hast "paid the uttermost farthing.

Matt. 5. 23-47. Luke 6. 27-30, 32.

"Ye have heard that it was said by them of old time, 'Thou shalt not "'commit adultery:' but I say unto you, That whosoever looketh on a "woman to lust after her hath committed adultery with her already in his "heart. And if thy right eye offend thee, pluck it out, and cast it from "thee: for it is profitable for thee that one of thy members should perish, "and not that thy whole body should be cast into hell. And if thy right "hand offend thee, cut it off, and cast it from thee: for it is profitable for "thee that one of thy members should perish, and not that thy whole body "should be cast into hell.

"It hath been said, 'Whosoever shall put away his wife, let him give "'her a writing of divorcement:' but I say unto you, That whosoever "shall put away his wife, saving for the cause of fornication, causeth her to "commit adultery: and whosoever shall marry her that is divorced com-"mitteth adultery.

"Again, ye have heard that it hath been said by them of old time, "'Thou shalt not forswear thyself, but shalt perform unto the Lord thine "'oaths:' but I say unto you, Swear not at all; neither by heaven; for "it is God's throne: nor by the earth; for it is his footstool: neither by "Jerusalem; for it is the city of the great King. Neither shalt thou swear "by thy head, because thou canst not make one hair white or black. But "let your communication be 'Yea,' 'yea;' 'Nay,' 'nay:' for whatsoever is "more than these cometh of evil.

"Ye have heard that it hath been said, 'An eye for an eye, and a tooth "'for a tooth:' but I say unto you, That ye resist not evil: but whosoever "shall smite[a] thee on thy right[b] cheek, turn to him[c] the other also. And "if any man[d] will sue thee at the law, and take[e] away thy coat,[f] let him "have[g] thy cloke[h] also. And whosoever shall compel thee to go a mile, "go with him twain. Give to him[i] that asketh[1] of[3] thee, and from him "that would borrow of thee turn not thou away.[1] And of him that taketh "away thy goods ask them not again."[3]

[a] unto him that smiteth.[3]
[b] the one.[3]
[c] offer.[3]
[d] him.[3]
[e] that taketh.[3]
[f] cloke.[3]
[g] forbid not to take.[3]
[h] coat.[3]
[i] every man.[3]

"Ye have heard that it hath been said, 'Thou shalt love thy neighbour, "'and hate thine enemy.' But I say unto you[1] which hear, Love your "enemies,[3] bless them that curse you, do good to them that[k] hate you, and "pray for them which despitefully use you, and persecute you; that ye "may be the children of your Father which is in heaven: for he maketh "his sun to rise on the evil and on the good, and sendeth rain on the "just and on the unjust. For if ye love them which love you, what re-"ward[l] have ye?[1] for sinners also love those that love them.[3] Do not "even the publicans the same? And if ye salute your brethren only, what

[k] which.[3]
[l] thank.[3]

Matt. 5. 47, 48. — 6. 1–18. Luke 6. 33–36.

"do ye more than others? Do not even the publicans so?[1] And if ye do "good to them which do good to you, what thank have ye? For sinners "also do even the same. And if ye lend to them of whom ye hope to "receive, what thank have ye? For sinners also lend to sinners, to receive "as much again. But love ye your enemies, and do good, and lend, "hoping for nothing again; and your reward shall be great, and ye shall "be the children of the Highest: for he is kind unto the unthankful and "to the evil. Be ye therefore merciful, as your Father also is merciful.[3] "And[5] be ye[1] perfect, even as your Father which is in heaven is "perfect.

"Take heed that ye do not your alms before men, to be seen of them: "otherwise ye have no reward of your Father which is in heaven. There-"fore when thou doest thine alms, do not sound a trumpet before thee, as "the hypocrites do in the synagogues and in the streets, that they may "have glory of men. Verily I say unto you, They have their reward. "But when thou doest alms, let not thy left hand know what thy right "hand doeth: that thine alms may be in secret: and thy Father which "seeth in secret himself shall reward thee openly.

"And when thou prayest, thou shalt not be as the hypocrites are: for "they love to pray standing in the synagogues and in the corners of the "streets, that they may be seen of men. Verily I say unto you, They "have their reward. But thou, when thou prayest, enter into thy closet, "and when thou hast shut thy door, pray to thy Father which is in "secret; and thy Father which seeth in secret shall reward thee openly. "But when ye pray, use not vain repetitions, as the heathen do: for they "think that they shall be heard for their much speaking. Be not ye there-"fore like unto them: for your Father knoweth what things ye have need "of, before ye ask him. After this manner therefore pray ye:

"Our Father which art in heaven,
"Hallowed be thy name.
"Thy kingdom come.
"Thy will be done in earth, as it is in heaven.
"Give us this day our daily bread.
"And forgive us our debts, as we forgive our debtors.
"And lead us not into temptation, but deliver us from evil:
"For thine is the kingdom, and the power, and the glory, for ever.
"Amen.

"For if ye forgive men their trespasses, your heavenly Father will also "forgive you: but if ye forgive not men their trespasses, neither will your "Father forgive your trespasses.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: "for they disfigure their faces, that they may appear unto men to fast. "Verily I say unto you, They have their reward. But thou, when thou "fastest, anoint thine head, and wash thy face; that thou appear not unto "men to fast, but unto thy Father which is in secret: and thy Father "which seeth in secret shall reward thee openly.[1]

"Lay not up for yourselves treasures upon earth, where moth and rust "doth corrupt, and where thieves break through and steal: but lay up for "yourselves treasures in heaven, where neither moth nor rust doth corrupt, "and where thieves do not break through nor steal: for where your trea-"sure is, there will your heart be also. The light of the body is the eye: "if therefore thine eye be single, thy whole body shall be full of light. "But if thine eye be evil, thy whole body shall be full of darkness. If "therefore the light that is in thee be darkness, how great is that dark-"ness! No man can serve two masters: for either he will hate the one, "and love the other; or else he will hold to the one, and despise the other. "Ye cannot serve God and mammon. Therefore I say unto you, Take "no thought for your life, what ye shall eat, or what ye shall drink; nor "yet for your body, what ye shall put on. Is not the life more than meat, "and the body than raiment? Behold the fowls of the air; for they sow "not, neither do they reap, nor gather into barns; yet your heavenly "Father feedeth them. Are ye not much better than they? Which of "you by taking thought can add one cubit unto his stature? And why "take ye thought for raiment? Consider the lilies of the field, how they "grow; they toil not, neither do they spin: and yet I say unto you, "That even Solomon in all his glory was not arrayed like one of these. "Wherefore, if God so clothe the grass of the field, which to day is, and "to morrow is cast into the oven, shall he not much more clothe you, O "ye of little faith? Therefore take no thought, saying, 'What shall we "'eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be "'clothed?' (for after all these things do the Gentiles seek:) for your "heavenly Father knoweth that ye have need of all these things. But "seek ye first the kingdom of God, and his righteousness; and all these "things shall be added unto you. Take therefore no thought for the "morrow: for the morrow shall take thought for the things of itself. "Sufficient unto the day is the evil thereof.

Matt. 6. 19–34. — 7. 1–5. Luke 6. 37–42.

"Judge not, and ye shall not be[a] judged.[3] For with what judgment "ye judge, ye shall be judged:[1] condemn not, and ye shall not be con-"demned: forgive, and ye shall be forgiven: give, and it shall be given "unto you; good measure, pressed down, and shaken together, and run-"ning over, shall men give into your bosom. For[b] with the same[c] "measure that ye mete withal it shall be measured to you again."

[a] that ye be not.[1]
[b] And.[1]
[c] what.[1]

And he spake a parable unto them,

"Can the blind lead the blind? Shall they not both fall into the "ditch? The disciple is not above his master: but every one that is "perfect shall be as his master. And why beholdest thou the mote that "is in thy brother's eye, but perceivest[d] not the beam that is in thine "own eye? Either[e] how canst[f] thou say to thy brother, 'Brother, let "'me pull out the mote that is in[g] thine eye,' when thou thyself beholdest "not the beam that[h] is in thine own eye? Thou hypocrite, cast out first "the beam out of thine own eye, and then shalt thou see clearly to pull[i] "out the mote that is in[g] thy brother's eye."[3]

[d] considerest.[1]
[e] Or.[1]
[f] wilt.[1]
[g] out of.[1]
[h] and, behold, a beam.[1]
[i] cast.[1]

Matt. 7. 6-27.
Luke 6. 31, 43-49.

"Give not that which is holy unto the dogs, neither cast ye your pearls "before swine, lest they trample them under their feet, and turn again "and rend you.

"Ask, and it shall be given you; seek, and ye shall find; knock, and "it shall be opened unto you: for every one that asketh receiveth; and "he that seeketh findeth; and to him that knocketh it shall be opened. "Or what man is there of you, whom if his son ask bread, will he give "him a stone? Or if he ask a fish, will he give him a serpent? If ye "then, being evil, know how to give good gifts unto your children, how "much more shall your Father which is in heaven give good things to "them that ask him? Therefore all things whatsoever [a] ye would that "men should do to you, do ye even so to them: [b] for this is the law and "the prophets.

[a] And as.[3]
[b] also to them likewise.[3]

"Enter ye in at the strait gate: for wide is the gate, and broad is the "way, that leadeth to destruction, and many there be which go in thereat: "because strait is the gate, and narrow is the way, which leadeth unto "life, and few there be that find it. Beware of false prophets, which "come to you in sheep's clothing, but inwardly they are ravening wolves. "Ye shall know them by their fruits.[1] For every tree is known by his "own fruit.[3] Do men gather grapes of thorns,[c] or figs of thistles?[d] Even "so every good tree bringeth forth good fruit; but a corrupt tree bringeth "forth evil fruit. A good tree cannot bring [e] forth evil [f] fruit, neither "can [g] a corrupt tree bring forth good fruit. Every tree that bringeth "not forth good fruit is hewn down, and cast into the fire. Wherefore by "their fruits ye shall know them.[1] A good man out of the good treasure "of his heart bringeth forth that which is good; and an evil man out of "the evil treasure of his heart bringeth forth that which is evil: for of the "abundance of the heart his mouth speaketh.

[c] For of thorns men do not gather figs.[3]
[d] nor of a bramble bush gather they grapes.[3]
[e] bringeth not.[3]
[f] corrupt.[3]
[g] doth.[3]

"And why call ye me, 'Lord, Lord,' and do not the things which I "say?[3] Not every one that saith unto me, 'Lord, Lord,' shall enter into "the kingdom of heaven; but he that doeth the will of my Father which "is in heaven. Many will say to me in that day, 'Lord, Lord, have we "'not prophesied in thy name? and in thy name have cast out devils? and "'in thy name done many wonderful works?' And then will I profess unto "them, 'I never knew you: depart from me, ye that work iniquity.'

"Therefore whosoever[1] cometh to me, and[3] heareth these sayings of "mine,[h] and doeth them, I will[1] shew you to whom he is like: he is like[i] "a[3] wise man, which built his[k] house,[1] and digged deep, and laid the "foundation on[l] a rock: and when the[3] rain descended, and the floods "came,[m] and the winds blew,[1] and[5] the stream beat vehemently upon that "house, and could not shake it:[3] it fell not, for it was founded upon a "rock.[1] But[3 n] every one[o] that heareth these sayings of mine, and doeth "them not,[1] is like[3 p] a foolish man, which[q] built his[r] house,[1] without a "foundation,[3] upon the sand:[s] and the rain descended, and the floods "came, and the winds blew, and[1 t] the stream did beat vehemently[3] "upon that house; and[1] immediately it fell;[3] and great was the fall[u] of it."[1 w]

[h] my sayings.[3]
[i] liken him unto.[1]
[k] an.[3]
[l] upon.[1]
[m] flood arose.[3]
[n] And.[1]
[o] he.[3]
[p] shall be likened unto.[1]
[q] that.[3]
[r] an.[3]
[s] earth.[3]
[t] against which.[3]
[u] ruin.[3]
[w] that house.[3]

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.[1] Matt. 7. 28, 29.

CHAPTER XVIII.

The Healing of the Centurion's Servant, and the Raising of the Widow's Son at Nain.

NOW when[3] Jesus[1 a] had ended all his sayings in the audience of the people,[3] and[1] was come down from the mountain, great multitudes followed him,[1] and[1] he[b] entered into Capernaum. Matt. 8. 1, 5-13. Luke 7. 1-10.

[a] he.[3]
[b] was.[1]

And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent[c] unto him the elders of the Jews,[d] beseeching him that he would come and heal his servant,[3] and saying,

[c] there came.[1]
[d] a centurion.[1]

"Lord, my servant lieth at home, sick of the palsy, grievously tor-
"mented."[1]

And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this: "For he loveth our nation,
"and he hath built us a synagogue."[3]

And Jesus saith unto[1] them,[5 e]

[e] him.[1]

"I will come and heal him."[1]

Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him,[f] saying unto him,

[f] answered, and said.[1]

"Lord, trouble not thyself: for I am not worthy that thou shouldest
"enter[g] under my roof: wherefore neither thought I myself worthy to
"come unto thee: but[3] speak the[h] word only, and my servant shall be
"healed. For I also am a man set under authority, having under me
"soldiers, and I say unto one,[i] 'Go,' and he goeth; and to another,
"'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

[g] come.[1]
[h] say in a.[3]
[i] to this man.[1]

When Jesus heard these things,[k] he marvelled at him, and turned him about, and said unto the people[l] that followed him,[3]

[k] it.[1]
[l] to them.[1]

"Verily I say unto you, I have not found so great faith, no, not in
"Israel. And I say unto you, That many shall come from the east and
"west, and shall sit down with Abraham, and Isaac, and Jacob, in the
"kingdom of heaven. But the children of the kingdom shall be cast out
"into outer darkness: there shall be weeping and gnashing of teeth."

And Jesus said unto[1] them that were sent by[3] the centurion,

"Go[1] your[5 m] way; and[1] say,[5] 'As thou hast believed, so be it done
"'unto thee.'"[1]

[m] thy.[1]

And his servant was healed in the selfsame hour.[1] And they that were sent, returning to the house, found the servant whole that had been sick.[3]

Luke 7. 11-17.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her,

"Weep not."

And he came and touched the bier: and they that bare him stood still. And he said,

"Young man, I say unto thee, Arise."

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, "That a "great prophet is risen up among us;" and, "That God hath visited his "people." And this rumour of him went forth throughout all Judea, and throughout all the region round about.[3]

CHAPTER XIX.

Jesus and the Disciples of John Baptist.—Jesus' Testimony of John Baptist,—his Condemnation of the unbelieving Cities.—Jesus anointed by a Woman at a Pharisee's house.

Matt. 11. 2-8.
Luke 7. 18-25.

NOW when John had heard in the prison the works of Christ,[1] for[5 a] the disciples of John shewed him of all these things,[3] he,[1 b] calling unto him two of his disciples, sent them to Jesus, saying[3 c] unto him,[1]

"Art thou he that should come? or look we[d] for another?"

When the men were come unto him, they said,

"John Baptist hath sent us unto thee, saying, 'Art thou he that should "'come? or look we for another?'"

And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Then Jesus answering[e] said unto them,

"Go your way, and tell[f] John[3] again those[g] things which ye[1] have "seen and heard:[h] how that[3] the blind receive their sight,[i] and the lame "walk, the lepers are cleansed, and the deaf hear, the dead are raised up, "and the poor have the gospel preached to them.[k] And blessed is he who-"soever shall not be offended in me."[1]

And when[l] the messengers of John[m] were departed,[3] Jesus[1 n] began to speak[o] unto the people[p] concerning John,

"What went ye out into the wilderness for to see? A reed shaken with "the wind? But what went ye out for to see? A man clothed in soft "raiment? Behold, they[3] that[q] wear soft clothing[1] and[5] are gorgeously[3]

[a] And.[3]
[b] and John.[3]
[c] and said.[1]
[d] do we look.[1]
[e] answered and.[1]
[f] shew.[3]
[g] what.[1]
[h] do hear and see.[1]
[i] see.[3]
[k] to the poor the gospel is preached.[3]
[l] as[1]
[m] they.[1]
[n] he.[3]
[o] say.[1]
[p] multitudes.[1]
[q] which.[3]

"apparelled, and live delicately, are in kings' courts.[a] But what "went ye out for to see? A prophet? Yea, I say unto you, and much "more than a prophet.[3] For this is he, of whom it is written,

"'Behold, I send my messenger before thy face,
"'Which shall prepare thy way before thee.'[1] [b]

"For,[3] verily[1] I say unto you, Among those[c] that are born of women "there[3] hath not risen[d] a greater[1] prophet[3] than John the Baptist: not-"withstanding[e] he that is least in the kingdom of heaven[f] is greater than "he. And from the days of John the Baptist until now the kingdom of "heaven suffereth violence, and the violent take it by force. For all the "prophets and the law prophesied until John. And if ye will receive it, "this is[1] Elijah,[5g] which was for to come. He that hath ears to hear, let "him hear.[1] And all the people that heard him, and the publicans, "justified God, being baptized with the baptism of John. But the "Pharisees and lawyers rejected the counsel of God against themselves, "being not baptized of him."

Matt. 11. 8–29. Luke 7. 25–35.

[a] houses.[1]
[b] Malachi 3. 1.
[c] them.[1]
[d] is not.[3]
[e] but.[3]
[f] God.[3]
[g] Elias.[1]

And the Lord said,

"Whereunto then[h] shall I liken the men of this[i] generation? and to "what are they like? They are[k] like unto children sitting in the market-"place,[l] and calling one to another,[m] and saying, 'We have piped unto "'you, and ye have not danced; we have mourned[3] unto[1] [n] you and ye "'have not wept.'[o] For John the Baptist came neither eating bread nor "drinking wine; and ye[p] say, 'He hath a devil.' The Son of man is "come[q] eating and drinking; and ye[p] say, 'Behold a gluttonous man, "'and a winebibber, a friend of publicans and sinners!' But wisdom is "justified of all her children."[3]

[h] But whereunto.
[i] this.[1]
[k] it is.[1]
[l] markets.[1]
[m] unto their fellows.[1]
[n] to.[3]
[o] lamented.[1]
[p] they.[1]
[q] came.[1]

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the "mighty works, which were done in you, had been done in Tyre and "Sidon, they would have repented long ago in sackcloth and ashes. But "I say unto you, It shall be more tolerable for Tyre and Sidon at the day "of judgment, than for you. And thou, Capernaum, which art exalted "unto heaven, shalt be brought down to hell: for if the mighty works, "which have been done in thee, had been done in Sodom, it would have "remained until this day. But I say unto you, That it shall be more "tolerable for the land of Sodom in the day of judgment, than for thee."

At that time Jesus answered and said,

"I thank thee, O Father, Lord of heaven and earth, because thou hast "hid these things from the wise and prudent, and hast revealed them unto "babes. Even so, Father: for so it seemed good in thy sight.

"All things are delivered unto me of my Father: and no man knoweth "the Son, but the Father; neither knoweth any man the Father, save the "Son, and he to whomsoever the Son will reveal him.

"Come unto me, all ye that labour and are heavy laden, and I will "give you rest. Take my yoke upon you, and learn of me, for I am[1]

Matt. 11. 29, 30.
Luke 7. 36–50.

"meek and lowly in heart: and ye shall find rest unto your souls. For "my yoke is easy, and my burden is light."[1]

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying,

"This man, if he were a prophet, would have known who and what "manner of woman this is that toucheth him: for she is a sinner."

And Jesus answering said unto him,

"Simon, I have somewhat to say unto thee."

And he saith,

"Master, say on."

"There was a certain creditor which had two debtors: the one owed "five hundred pence, and the other fifty. And when they had nothing "to pay, he frankly forgave them both. Tell me therefore, which of "them will love him most?"

Simon answered and said,

"I suppose that he, to whom he forgave most."

And he said unto him,

"Thou hast rightly judged."

And he turned to the woman, and said unto Simon,

"Seest thou this woman? I entered into thine house, thou gavest me "no water for my feet: but she hath washed my feet with tears, and "wiped them with the hairs of her head. Thou gavest me no kiss: but "this woman since the time I came in hath not ceased to kiss my feet. "My head with oil thou didst not anoint: but this woman hath anointed "my feet with ointment. Wherefore I say unto thee, Her sins, which "are many, are forgiven; for she loved much: but to whom little is for-"given, the same loveth little."

And he said unto her,

"Thy sins are forgiven."

And they that sat at meat with him began to say within themselves,

"Who is this that forgiveth sins also?"

And he said to the woman,

"Thy faith hath saved thee; go in peace."[3]

CHAPTER XX.

Another Circuit through Galilee.—Denunciation of the Scribes and Pharisees on the occasion of a Devil being cast out, and of a Dinner at a Pharisee's House.

Matt. 12. 22–29.
Mark 3. 19–27.
Luke 8. 1–3.
—11.14,15,17–22.

AND it came to pass afterward, that[3] Jesus[5 a] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.[3]

[a] he.[3]

And they went into [2] a [5 b] house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said,

[b] an.[2]

"He is beside himself."[2]

Then was brought unto him one possessed with a devil,[1] and it was[3] blind and dumb: and he healed him,[c] insomuch that [1 d] it came to pass, when the devil was gone out,[3] that[5] the blind and dumb both spake and saw. And all the people[1] wondered,[3] and[5] were amazed, and said,

[c] was casting out a devil.[3]
[d] and.[3]

"Is not this the Son of David?"

But when the Pharisees,[1] and the scribes which came down from Jerusalem[2] heard it,[1] some of them[e] said,

[e] they.[1]

"This fellow [1 f] hath Beelzebub, and[2] doth not cast out devils, but by "Beelzebub, the prince[g] of the devils,[1] through[3] whom[5] he casteth[3] them[5] "out."[3 h]

[f] He.[2 3]
[g] chief.[3]
[h] he out devils.[2]

But[3 i] Jesus,[1 f] knowing[k] their thoughts,[3] called them unto him, and said unto them in parables,

[i] And.[1 2]
[k] knew.[1]

"How can Satan cast out Satan?[2] Every kingdom [l] divided against "itself is brought to desolation:[1] that kingdom cannot stand. And[2] "every city or house[m n] divided against itself[1 n] cannot[2 o] stand[1] but[5] falleth.[3] "And if Satan cast out Satan, he is divided against himself; how shall "then his kingdom stand?[1] If he rise up against himself, and be[2] also[3] "divided he cannot stand, but hath an end.[2] Because ye say that I cast "out devils through Beelzebub.[3] And if I by Beelzebub cast out devils, "by whom do your children[p] cast them out? therefore they shall be your "judges. But if I cast out devils by the Spirit[q] of God, then,[1] no doubt,[3] "the kingdom of God is come unto[r] you.[1]

[l] and if a kingdom be.[2]
[m] and if a house be.[2]
[n] a house.[3]
[o] shall not.[1] that house cannot.[2]
[p] sons.[3]
[q] with the finger.[3]
[r] upon.[3]

"When a strong man armed keepeth his palace, his goods are in peace,[3] "no man can[s] enter into his[t] house, and spoil[2] them,[5] except he[u] first bind "the strong man:[1] but when a stronger than he shall come upon him "and overcome him, he taketh from him all his armour wherein he "trusted;[3] and then he will spoil his house,[1] and[3] divide[5 w] his spoils."[3]

[s] or else how can.[1]
[t] a strong man's.[12]
[u] he will.[2]
[w] divideth.[3]

Matt. 12. 30–45.
Mark 3. 28–30.
Luke 11. 16, 23–26, 29–36.

[a] sins.[2]
[b] the sons of men.[2]
[c] blasphemy.[1]
[d] the blasphemy.[1]
[e] shall not be forgiven unto men.[1]

"He that is not with me is against me; and he that gathereth not with "me scattereth abroad. Wherefore[1] verily[3] I say unto you, All manner "of sin[1 a] shall be forgiven unto men,[1 b] and blasphemies[c] wherewith soever "they shall blaspheme: but he that shall blaspheme[d] against the Holy "Ghost hath never forgiveness,[e] but is in danger of eternal damnation.[2] "And whosoever speaketh a word against the Son of man, it shall be for-"given him: but whosoever speaketh against the Holy Ghost, it shall not "be forgiven him, neither in this world, neither in the world to come."[1] (Because they said, "He hath an unclean spirit."[2]) "Either make the "tree good, and his fruit good; or else make the tree corrupt, and his "fruit corrupt: for the tree is known by his fruit. O generation of "vipers, how can ye, being evil, speak good things? for out of the "abundance of the heart the mouth speaketh. A good man out of the "good treasure of the heart bringeth forth good things: and an evil man "out of the evil treasure bringeth forth evil things. But I say unto you, "That every idle word that men shall speak, they shall give account "thereof in the day of judgment. For by thy words thou shalt be justi-"fied, and by thy words thou shalt be condemned."[1]

[f] then.[1]
[g] and others.[2]
[h] sought of him a sign.[3]

And when the people were gathered thick together,[3 f] certain of the scribes and of the Pharisees,[1 g] tempting him,[3] answered, saying,[h]

"Master, we would see[1] from thee[1] a sign from heaven."[3]

[i] began to say[3]

But he answered and said[i] unto them,[1]

[k] seeketh.[1]
[l] Jonas.[1 3]
[m] Nineve.[3]
[n] because.[1]
[o] it.[1]
[p] utmost.[3]

"This is an evil[3] and adulterous generation:[1] they seek[3 k] after a sign; "and there shall no sign be given to it, but the sign of the prophet[1] "Jonah.[5 l] For as[3] Jonah[5 l] was a sign unto the Ninevites, so shall also "the Son of man be to this generation.[3] For as[1] Jonah[5 l] was three days "and three nights in the whale's belly: so shall the Son of man be three "days and three nights in the heart of the earth. The men of Nineveh[1 m] "shall rise up in the judgment with this generation and shall condemn it: "for[n] they repented at the preaching of[1] Jonah;[5 l] and, behold, a greater "than[1] Jonah[5 l] is here. The queen of the south shall rise up in the "judgment with the men of this generation, and condemn them[o]: for she "came from the uttermost[p] parts of the earth to hear the wisdom of "Solomon; and, behold, a greater than Solomon is here."[1]

"No man, when he hath lighted a candle, putteth it in a secret place, "neither under a bushel, but on a candlestick, that they which come in "may see the light. The light of the body is the eye: therefore when "thine eye is single, thy whole body also is full of light; but when thine "eye is evil, thy body also is full of darkness. Take heed there-"fore that the light which is in thee be not darkness. If thy whole body "therefore be full of light, having no part dark, the whole shall be full of "light, as when the bright shining of a candle doth give thee light."[3]

[q] findeth.[1]
[r] into.[1]
[s] is come.[1]

"When the unclean spirit is gone out of a man, he walketh through "dry places, seeking rest; and finding[q] none,[3] then[1] he saith, 'I will "'return unto[r] my house[3] from[1] whence I came out.' And when he "cometh,[s] he findeth it[3] empty,[1] swept and garnished. Then goeth he,[3]

"and taketh with himself[a] seven other spirits more wicked than himself, "and they enter in and dwell there: and the last state of that man is "worse than the first. Even so shall it be also unto this wicked gene-"ration."[1]

Matt. 12. 45-50. Mark 3. 31-35. Luke 8. 19-21. —11.26-28,37-46.

[a] to him.[3]

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him,

"Blessed is the womb that bare thee, and the paps which thou hast "sucked!"

But he said,

"Yea, rather, blessed are they that hear the word of God, and keep "it."[3]

While he yet talked to the people,[1] [b] and the multitude sat about him,[2] behold, there came[2] to him his mother and his brethren, and could not come at him for the press,[3] and standing[c] without,[2] desiring to speak with him,[1] sent unto him, calling him.[2]

[b] then.[2,3]

[c] stood.[1]

Then one[d] said unto him,

"Behold, thy mother and thy brethren stand without,[1] and[5] seek for "thee,[2] desiring to[1] see[3] and[5] to speak with thee."

[d] and they.[2] and it was told him by certain which.[3]

But[e] he answered and said unto him[f] that told him,[1] saying,[2]

"Who is my mother? and who are[g] my brethren?"[1]

[e] And.[2,3]

[f] them.[2,3]

[g] or.[2]

And he looked round about on them which sat about him, and [2]stretched[h] forth his hand toward his disciples, and said,

[h] he stretched.[1]

"Behold my mother and my brethren![1] They[5] are these which hear "the word of God, and do it.[3] For whosoever shall do the will of[1] God[2] "my Father which is in heaven, the same is my brother, and[1] my[2] sister, "and mother."[1]

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

And the Lord said unto him,

"Now do ye Pharisees make clean the outside of the cup and the "platter; but your inward part is full of ravening and wickedness. Ye "fools, did not he that made that which is without make that which is "within also? But rather give alms of such things as ye have; and, be-"hold, all things are clean unto you.

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner "of herbs, and pass over judgment and the love of God: these ought ye "to have done, and not to leave the other undone.

"Woe unto you, Pharisees! for ye love the uppermost seats in the "synagogues, and greetings in the markets.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are as "graves which appear not, and the men that walk over them are not "aware of them."

Then answered one of the lawyers, and said unto him,

"Master, thus saying thou reproachest us also."

And he said,[3]

Luke 11. 46-54.

"Woe unto you also, ye lawyers! for ye lade men with burdens grievous "to be borne, and ye yourselves touch not the burdens with one of your "fingers.

"Woe unto you! for ye build the sepulchres of the prophets, and your "fathers killed them. Truly ye bear witness that ye allow the deeds of "your fathers: for they indeed killed them, and ye build their sepulchres. "Therefore also said the wisdom of God, 'I will send them prophets and "'apostles, and some of them they shall slay and persecute:' that the blood "of all the prophets, which was shed from the foundation of the world, "may be required of this generation; from the blood of Abel unto the son "of[3] Zachariah,[5 a] which perished between the altar and the temple: "verily I say unto you, It shall be required of this generation.

[a] Zacharias.[3]

"Woe unto you, lawyers! for ye have taken away the key of know-"ledge: ye entered not in yourselves, and them that were entering in ye "hindered."

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth that they might accuse him.[3]

CHAPTER XXI.

A Discourse of Jesus and several Parables.

Luke 12. 1-12.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,

"Beware ye of the leaven of the Pharisees, which is hypocrisy. For "there is nothing covered, that shall not be revealed; neither hid, that "shall not be known. Therefore whatsoever ye have spoken in darkness "shall be heard in the light; and that which ye have spoken in the ear in "closets shall be proclaimed upon the housetops. And I say unto you "my friends, Be not afraid of them that kill the body, and after that have "no more that they can do. But I will forewarn you whom ye shall "fear: Fear him, which after he hath killed hath power to cast into hell; "yea, I say unto you, Fear him. Are not five sparrows sold for two "farthings? and not one of them is forgotten before God. But even the "very hairs of your head are all numbered. Fear not therefore: ye are "of more value than many sparrows. Also I say unto you, Whosoever "shall confess me before men, him shall the Son of man also confess before "the angels of God: but he that denieth me before men shall be denied "before the angels of God. And whosoever shall speak a word against "the Son of man, it shall be forgiven him: but unto him that blasphemeth "against the Holy Ghost it shall not be forgiven. And when they bring "you unto the synagogues, and unto magistrates, and powers, take ye no "thought how or what thing ye shall answer, or what ye shall say: for[3]

"the Holy Ghost shall teach you in the same hour what ye ought to "say." Luke 12. 12-37.

And one of the company said unto him,

"Master, speak to my brother, that he divide the inheritance with "me."

And he said unto him,

"Man, who made me a judge or a divider over you?"

And he said unto them,

"Take heed, and beware of covetousness: for a man's life consisteth not "in the abundance of the things which he possesseth."

And he spake a parable unto them, saying,

"The ground of a certain rich man brought forth plentifully: and he "thought within himself, saying, 'What shall I do, because I have no room "'where to bestow my fruits?' And he said, 'This will I do: I will pull "'down my barns, and build greater; and there will I bestow all my fruits and "'my goods. And I will say to my soul, Soul, thou hast much goods laid "'up for many years; take thine ease, eat, drink, and be merry.' But "God said unto him, 'Thou fool, this night thy soul shall be required of "'thee: then whose shall those things be, which thou hast provided?' "So is he that layeth up treasure for himself, and is not rich toward "God."

And he said unto his disciples,

"Therefore I say unto you, Take no thought for your life, what ye shall "eat; neither for your body, what ye shall put on. The life is more than "meat, and the body is more than raiment. Consider the ravens: for they "neither sow nor reap; which neither have storehouse nor barn; and God "feedeth them: how much more are ye better than the fowls? And "which of you with taking thought can add to his stature one cubit? If "ye then be not able to do that thing which is least, why take ye thought for "the rest? Consider the lilies how they grow: they toil not, they spin "not: and yet I say unto you, that Solomon in all his glory was not "arrayed like one of these. If then God so clothe the grass, which is "to day in the field, and to morrow is cast into the oven; how much more "will he clothe you, O ye of little faith? And seek not ye what ye shall "eat, or what ye shall drink, neither be ye of doubtful mind. For all "these things do the nations of the world seek after: and your Father "knoweth that ye have need of these things. But rather seek ye the "kingdom of God; and all these things shall be added unto you. Fear "not, little flock; for it is your Father's good pleasure to give you the "kingdom. Sell that ye have, and give alms; provide yourselves bags "which wax not old, a treasure in the heavens that faileth not, where "no thief approacheth, neither moth corrupteth. For where your treasure "is, there will your heart be also. Let your loins be girded about, and "your lights burning; and ye yourselves like unto men that wait for "their lord, when he will return from the wedding; that when he cometh "and knocketh, they may open unto him immediately. Blessed are those[3]

Luke 12. 37-59.

"servants, whom the lord when he cometh shall find watching: verily I "say unto you, that he shall gird himself, and make them to sit down to "meat, and will come forth and serve them. And if he shall come in the "second watch, or come in the third watch, and find them so, blessed are "those servants. And this know, that if the goodman of the house had "known what hour the thief would come, he would have watched, and "not have suffered his house to be broken through. Be ye therefore "ready also: for the Son of man cometh at an hour when ye think not."

Then Peter said unto him,

"Lord, speakest thou this parable unto us, or even to all?"

And the Lord said,

"Who then is that faithful and wise steward, whom his lord shall make "ruler over his household, to give them their portion of meat in due season? "Blessed is that servant, whom his lord when he cometh shall find so "doing. Of a truth I say unto you, that he will make him ruler over all "that he hath. But and if that servant say in his heart, 'My lord delayeth "'his coming;' and shall begin to beat the men-servants and maidens, "and to eat and drink, and to be drunken; the lord of that servant will "come in a day when he looketh not for him, and at an hour when he is "not aware, and will cut him in sunder, and will appoint him his portion "with the unbelievers. And that servant, which knew his lord's will, "and prepared not himself, neither did according to his will, shall be "beaten with many stripes. But he that knew not, and did commit "things worthy of stripes, shall be beaten with few stripes. For unto "whomsoever much is given, of him shall be much required: and to whom "men have committed much, of him they will ask the more.

"I am come to send fire on the earth; and what will I, if it be already "kindled? But I have a baptism to be baptized with; and how am "I straitened until it be accomplished! Suppose ye that I am come to "give peace on earth? I tell you, Nay; but rather division: for from "henceforth there shall be five in one house divided, three against two, "and two against three. The father shall be divided against the son, and "the son against the father; the mother against the daughter, and the "daughter against the mother; the mother in law against her daughter "in law, and the daughter in law against her mother in law."

And he said also to the people,

"When ye see a cloud rise out of the west, straightway ye say, 'There "'cometh a shower;' and so it is. And when ye see the south wind blow, "ye say, 'There will be heat;' and it cometh to pass. Ye hypocrites, ye "can discern the face of the sky and of the earth; but how is it that ye do not "discern this time? Yea, and why even of yourselves judge ye not what "is right? When thou goest with thine adversary to the magistrate, as "thou art in the way, give diligence that thou mayest be delivered from "him; lest he hale thee to the judge, and the judge deliver thee to the "officer, and the officer cast thee into prison. I tell thee, thou shalt not "depart thence, till thou hast paid the very last mite."[3]

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. Luke 13. 1–9.

And Jesus answering said unto them,

"Suppose ye that these Galileans were sinners above all the Galileans, "because they suffered such things? I tell you, Nay: but, except ye "repent, ye shall all likewise perish. Or these eighteen, upon whom the "tower in Siloam fell, and slew them, think ye that they were sinners "above all men that dwelt in Jerusalem? I tell you, Nay: but, except "ye repent, ye shall all likewise perish."

He spake also this parable;

"A certain man had a fig tree planted in his vineyard; and he came "and sought fruit thereon, and found none. Then said he unto the dresser "of his vineyard, 'Behold, these three years I come seeking fruit on this "'fig tree, and find none: cut it down; why cumbereth it the ground?' "And he answering said unto him, 'Lord, let it alone this year also, till I "'shall dig about it, and dung it: and if it bear fruit, well: and if not, "'then after that thou shalt cut it down.'" [3]

CHAPTER XXII.

Parables—the Sower—the Tares and the Wheat—the Growing Seed—the Grain of Mustard Seed—the Leaven—the Hid Treasure—the Pearl of Great Price—the Net and Fishes.

Matt. 13. 1–10. Mark 4. 1–10. Luke 8. 4–9.

THE same day went Jesus out of the house, and sat by the sea side,[1] and he began again to teach.[2] And[a] great multitudes were[b] gathered together unto him,[1] and were come to him out of every city,[3] so that he went[c] into a ship, and sat[1] in the sea;[2] and the whole multitude stood on the shore.[d] And he spake many things unto them[1] and[5] taught them[2] in parables,[e] saying[1f] unto them in his doctrine,[2]

"Hearken; Behold, there went out[g] a sower to sow[2] his seed:[3] and it "came to pass, as[h] he sowed, some[i] fell by the way side, and[2] it was "trodden down,[3] and the fowls of the air came and devoured it[k] up. "And some fell on stony ground[l] where it[m] had not much earth; and "immediately[n] it[m] sprang[o] up, because it[m] had no depth[p] of earth: "but[2] as soon as it was sprung up,[3] when the sun was up, it was[q] scorched; "and because it[m] lacked moisture[3] and[5] had no root it[m] withered away. "And some fell among thorns, and the thorns grew[r] up[2] with it,[3] and "choked it,[s] and it yielded no fruit. And[t] other fell on[u] good ground, "and did yield[w] fruit that sprang up and increased; and brought forth,[2] "some[2] a[5x] hundredfold, some sixtyfold, some thirtyfold."[1y]

And when he had said these things[3] unto them,[2] he cried,[3z]

"He that[a] hath ears to hear, let him hear."

And when he was alone, they that were about him with the twelve,[2b] came and[1] asked of him the parable,[2] saying[3c] unto him,[1]

[a] And when.[3]
[b] there was a great multitude.[2] much people were.[3]
[c] entered.[2]
[d] was by the sea on the land.[2]
[e] by parables.[2] by a parable.[3]
[f] and said.[2]
[g] forth.[1]
[h] when.[1]
[i] some seeds.[1]
[k] them.[1]
[l] upon stony places.[1] upon a rock.[3]
[m] they.[1]
[n] forthwith.[1]
[o] sprung.[1]
[p] deepness.[1]
[q] they were.[1]
[r] sprung.[1] sprang.[3]
[s] them.[1]
[t] But.[1]
[u] into.[1]
[w] bare.[3]
[x] an.[1 3]
[y] some thirty, and some sixty, and some an hundred.[2]
[z] said.[2]
[a] who.[1]
[b] the disciples.[1] his disciples.[3]
[c] said.[1]

Matt. 13. 10–22.
Mark 4. 11–19.
Luke 8. 9–14.

"What might this parable be?[3] Why speakest thou unto them in "parables?"[1]

And[2] he answered and said unto them,

"Because it is given unto you to know the mysteries[a] of the kingdom "of heaven,[b] but unto them that are without[2 c] it is not given,[1] and[5] all "these things are done in parables.[2] For whosoever hath, to him shall be "given, and he shall have more abundance: but whosoever hath not, "from him shall be taken away even that he hath. Therefore speak I to "them in parables:[1] that[d] seeing they may see, and not perceive;[e] and "hearing they may hear, and not[f] understand: lest at any time they "should be converted, and their sins should be forgiven them.[2] And in "them is fulfilled the prophecy of[1] Isaiah,[5 g] which saith,

"'By hearing ye shall hear, and shall not understand;
"'And seeing ye shall see, and shall not perceive:
"'For this people's heart is waxed gross,
"'And their ears are dull of hearing,
"'And their eyes they have closed;
"'Lest at any time they should see with their eyes,
"'And hear with their ears,
"'And should understand with their heart,
"'And should be converted,
"'And I should heal them.'[h]

"But blessed are your eyes, for they see: and your ears for they hear. "For verily I say unto you, that many prophets and righteous men have "desired to see those things which ye see, and have not seen them; and "to hear those things which ye hear, and have not heard them."[1]

And he said unto them,

"Know ye not this parable? and how then will ye know all parables?[2] "Now[3] therefore[1] hear ye[1] the parable of the sower:[1] it[5 i] is this: The "seed[3] which[5] the sower soweth[2] is the word of God.[3] And those[k] by "the way side,[3] where the word is sown,[2] are they that hear[3 l] the word of "the kingdom, and[1] understand[5 m] it not,[1] but when they have heard,[n] "Satan[o] cometh immediately, and taketh[p] away[2] that which[1 q] was sown "in[r] their hearts,[2 s] lest they should believe and be saved.[3] These are "they[5 t] which[1] receive[5 u] seed by the way side.[1]

"And[w] these are they likewise which[2 x] receive[5 u] the seed into stony places:[1 y] "they[3] are they,[3 z] who, when they have heard[a] the word, immediately[b] "receive[c] it with gladness;[2 d] yet[1] these[3] have no[e] root in themselves,[f] "and so[g] continue[h] but for a time:[2 i] for[1] afterward[2] in time of tempta- "tion[3] when affliction[k] or persecution ariseth for the word's sake,[l] imme- "diately[m] they are[n] offended[2] and[3] fall away."[3]

"And these are they which are sown[o] among thorns;[2] they[5] are they "which[3] hear[p] the word, and[2] when they have heard,[3] go forth: and[3] "the[q] cares[r] of this world, and the deceitfulness of riches, and the lusts of "other things,[2] and[3] the[5] pleasures of this life,[3] entering in, choke the "word, and it[s] becometh unfruitful.[2 t]

[a] mystery.[2]
[b] God.[2 2]
[c] to them.[1] to others.[3]
[d] because.[1]
[e] see not.[1] might not see.[3]
[f] hear not neither do they.[1] might not.[3]
[g] Esaias.
[h] Isaiah 6. 9, 10.
[i] the parable.[2]
[k] these.[2]
[l] when any one heareth.[1]
[m] understandeth.[1]
[n] then.[1 3]
[o] the wicked one.[1] the devil.[3]
[p] catcheth.[1]
[q] the word that[2] the word.[3]
[r] out of.[3]
[s] his heart.[1]
[t] This is he.[1]
[u] received.[1]
[w] But.[1]
[x] he that.[1]
[y] are sown on stony ground.[2] on the rock.[3]
[z] the same is he.[1]
[a] that heareth.[1] hear.[3]
[b] anon.[1]
[c] receiveth.[1]
[d] joy.[1 3]
[e] hath he not.[1]
[f] himself.[1]
[g] which.[3]
[h] dureth.[1] endure.[2] believe.[3]
[i] while.[1 3]
[k] tribulation.[1]
[l] because of the word.[1]
[m] by and by.[1]
[n] he is.[1]
[o] he also that received seed.[1] thatwhich fell.[3]
[p] is he that heareth.[1] such as hear.[2]
[q] are choked with.[3]
[r] care.[1]
[s] he.[1]
[t] bring no fruit to perfection.[3]

Matt. 13. 23–32.
Mark 4. 20–32.
Luke 8. 15–18.

"But[3] [a] these are they which are sown on [b] good ground,[2] they[5] are "they, which[3] hear [c] the word, and receive it[2] in an honest and good "heart,[3] and understand[5] [d] it;[1] and having heard the word, keep it;[3] "which also[1] bear[5] [e] fruit[1] with patience,[3] and bring [f] forth[2] some thirty-"fold, some sixty, and some[2] a[5] [g] hundred."[2]

And he said unto them,[2]

"No man when he hath lighted a candle, covereth it with a vessel or "putteth it under a bed; but setteth it on a candlestick, that they which "enter in may see the light.[3] Is a candle brought to be put under a "bushel, or under a bed? and not to be set on a candlestick? For there "is nothing hid, which [h] shall not be manifested;[i] neither was any thing "kept secret,[2] [k] that shall not be known and [l] come abroad.[3] If any man "have ears to hear, let him hear."

And he said unto them,[2]

"Take heed therefore how[3] and[5] what ye hear: with what measure ye "mete, it shall be measured to you: and unto you that hear shall more be "given. For[2] whosoever [m] hath, to him shall be given; and whosoever [m] "hath not, from him shall be taken even that which he seemeth to "have."[3] [n]

Another parable put he forth unto them, saying,

"The kingdom of heaven is likened unto a man which sowed good seed "in his field: but while men slept, his enemy came and sowed tares "among the wheat, and went his way. But when the blade was sprung "up, and brought forth fruit, then appeared the tares also. So the ser-"vants of the householder came and said unto him, 'Sir, didst thou not "'sow good seed in thy field? from whence then hath it tares?' He "said unto them, 'An enemy hath done this.' The servants said unto "him, 'Wilt thou then that we go and gather them up?' But he said, "'Nay; lest while ye gather up the tares, ye root up also the wheat with "'them. Let both grow together until the harvest: and in the time of "'harvest I will say to the reapers, Gather ye together first the tares, and "'bind them in bundles to burn them: but gather the wheat into my "'barn.'"[1]

And he said,

"So is the kingdom of God, as if a man should cast seed into the "ground; and should sleep, and rise night and day, and the seed should "spring and grow up, he knoweth not how. For the earth bringeth "forth fruit of herself; first the blade, then the ear, after that the full "corn in the ear. But when the fruit is brought forth, immediately he "putteth in the sickle, because the harvest is come."[2]

Another parable put he forth unto them,[1] and he said,[o]

"Whereunto shall we liken the kingdom of God? or with what compa-"rison shall we compare it?[2]

"The kingdom of heaven [p] is like to a grain of mustard seed, which a "man took, and sowed in his field: which indeed,[1] when it is sown in the "earth, is less than all the [q] seeds that be in the earth: but when it is[2]

[a] And.[2]
[b] he that receiveth seed into the.[1] that on the.[3]
[c] is he that heareth.[1] such as hear.[2]
[d] understandeth.[1]
[e] beareth.[1]
[f] bringeth.[1]
[g] an.[1 2]
[h] nothing is secret that.[3]
[i] made manifest.[3]
[k] hid.[3]
[l] but that it should.[2]
[m] he that.[2]
[n] hath.[2]
[o] saying.[1]
[p] it.[2]
[q] the least of all.[1]

Matt. 13. 32-51.
Mark 4. 32-34.

[a] becometh.[2]
[b] greaterthanall.[2]
[c] fowls.[2]
[d] may.[2]

"sown, it groweth up and[2] when it is grown, it is [a] the greatest among[b] "herbs, and becometh a tree,[1] and shooteth out great branches,[2] so that "the birds[c] of the air come and [d] lodge in the branches thereof,[1] and[5] under "the shadow of it."[2]

Another parable spake he unto them;

"The kingdom of heaven is like unto leaven, which a woman took, "and hid in three measures of meal, till the whole was leavened."

All these things spake Jesus unto the multitude in parables,[1] and with many such parables spake he the word unto them, as they were able to hear it;[2] but[e] without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples:[2] that it might be fulfilled which was spoken by the prophet, saying,

[e] and.[1]

"I will open my mouth in parables;
"I will utter things which have been kept secret
"From the foundation of the world."[f]

[f] Psalm 78. 2.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying,

"Declare unto us the parable of the tares of the field."

He answered and said unto them,

"He that soweth the good seed is the Son of man; the field is the "world; the good seed are the children of the kingdom; but the tares are "the children of the wicked one; the enemy that sowed them is the "devil; the harvest is the end of the world; and the reapers are the "angels. As therefore the tares are gathered and burned in the fire; so "shall it be in the end of this world. The Son of man shall send forth "his angels, and they shall gather out of his kingdom all things that "offend, and them which do iniquity; and shall cast them into a furnace "of fire: there shall be wailing and gnashing of teeth. Then shall the "righteous shine forth as the sun in the kingdom of their Father. Who "hath ears to hear, let him hear.

"Again, the kingdom of heaven is like unto treasure hid in a field; the "which when a man hath found, he hideth, and for joy thereof goeth and "selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a merchant man, seeking "goodly pearls: who, when he had found one pearl of great price, went "and sold all that he had, and bought it.

"Again, the kingdom of heaven is like unto a net, that was cast into the "sea, and gathered of every kind: which, when it was full, they drew to "shore, and sat down, and gathered the good into vessels, but cast the bad "away. So shall it be at the end of the world: the angels shall come "forth, and sever the wicked from among the just, and shall cast them "into the furnace of fire: there shall be wailing and gnashing of teeth."

Jesus saith unto them,

"Have ye understood all these things?"

They say unto him,

"Yea, Lord."[1]

Then said he unto them,

Matt. 13. 52, 53.

"Therefore every scribe which is instructed unto the kingdom of heaven "is like unto a man that is[1] a[5 a] householder, which bringeth forth out of "his treasure things new and old."

[a] an.[1]

And it came to pass, that when Jesus had finished these parables, he departed thence.[1]

CHAPTER XXIII.

Jesus' Observations to those who wished to follow him.—The Stilling of the Tempest.—The Healing of the Demoniac at Gadara.

Matt. 8. 18–26.
Mark 4. 35–40.
Luke 8. 22–25.

NOW it came to pass on[3 a] the same[b] day, when the even was come,[2] and[5 c] Jesus saw great multitudes about him,[1] that he went into a ship with his disciples: and he said[d] unto them,

"Let us go[e] over unto the other side of the lake."[3]

And[5] he gave commandment to depart unto the other side. And a certain scribe came, and said unto him,

"Master, I will follow thee whithersoever thou goest."

And Jesus saith unto him,

"The foxes have holes, and the birds of the air have nests; but the Son "of man hath not where to lay his head."

And another of his disciples said unto him,

"Lord, suffer me first to go and bury my father."

But Jesus said unto him,

"Follow me; and let the dead bury their dead."[1]

And when they had sent away the multitude,[2] and[1] he was entered into a ship, his disciples followed him,[1] and they launched forth,[3] and[5] took him even as he was in the ship. And there were also with him other little ships.[2]

[a] and.[2]
[b] a certain.[3]
[c] when.[1]
[d] saith.[2]
[e] pass.[2]

But as they sailed he fell[f] asleep[3] on a pillow[2] in the hinder part of the ship.[2]

[f] was.[2]

And, behold,[1] there came[g] down[3] a great storm of wind[2 h] on the lake;[3 i] and the waves beat into the ship,[2] insomuch that the ship was covered with the waves,[1] and they were filled with water,[k] and were in jeopardy:[3] but[1 l] Jesus[5 m] was[1] still[5] asleep.[1]

And his disciples[n] came to him, and awoke[o] him, saying[1 p] unto him,[2]

"Master, master, we perish.[3] Lord, save us:[1] carest thou not that we perish?"[2]

Then[q] he arose, and rebuked the wind and the raging of the water,[3 r] and said unto the sea,

"Peace, be still."

And the wind[s] ceased, and there was a great calm.

And he said[t] unto them,

"Why are ye so fearful,[2] O ye of little faith?[1] Where is your faith?[3] "how is it that ye have no faith?"[2]

[g] arose.[1 2]
[h] tempest.[1]
[i] in the sea.[1]
[k] so that it was now full.[2]
[l] and.[2]
[m] he.[1]
[n] they.[2 3]
[o] awake.[2]
[p] and say.[2]
[q] And.[2]
[r] sea.[1]
[s] they.[3]
[t] saith.[1]

Matt. 8. 27.33.
Mark 4. 41.
— 5. 1.14.
Luke 8. 25.34.

But the men [1a] feared exceedingly,[2b] and [5] wondered,[3c] saying [d] one to another,

"What manner of man is this! for he commandeth [e] even the winds [f] "and the water,[g] and they obey him."[3]

And they came over unto the other side of the sea, into [h] the country of the Gadarenes,[2i] which is over against Galilee.[3] And when he was come out of the ship [2k] to land,[3] immediately there met him,[2] coming [1] out of the [2] city [3] tombs,[2] two [1] men [5] long time [3] possessed with devils,[l] exceeding fierce, so that no man might pass by that way: [1] who [2] ware no clothes, neither abode in any house, but [3] had [2] their [5m] dwelling among [n] the tombs; and no man could bind [2] them,[5o] no not with chains: because that [2] they [5p] had been often bound with fetters and chains, and the chains had been plucked asunder by [2] them,[5o] and the fetters broken in pieces: neither could any man tame [2] them.[5o] And always night and day,[2] they were [5q] in the mountains, and in the tombs, crying, and cutting [2] themselves [5r] with stones. But,[2s] behold,[1] when [2] they [5t] saw Jesus afar off,[2] they,[5t] ran and [2] fell down before him and [3] worshipped him, and cried [2] out [1] with a loud voice, and said,[u]

"What have [2] we [w] to do with thee, Jesus, thou Son of [1] the most high "God?[2] Art thou come hither to torment us before the time?[1] We [5w] "adjure [x] thee by God, that thou torment [2] us [5y] not."

For he had said unto [2] one of them,[5z]

"Come out of the man, thou unclean spirit."[2]

For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

And Jesus [a] asked him, saying,

"What is thy name?"[3]

And he answered, saying,[b]

"My name is Legion: for we are many."[2]

Because many devils were entered into him.

And they [c] besought him [3] much that he would not send them away out of the country,[2] or [5] command them to go out into the deep.[3]

Now [d] there was there,[2] a good way off from them,[1] nigh unto [e] the mountains [f] a [2g] herd of many [h] swine feeding.[1]

And [i] all the devils [k] besought him, saying,[2]

"If thou cast us out,[l] suffer us [m] to go away [n] into the herd of swine,[1] "that we may enter into them."

And forthwith Jesus [a] gave them leave:[2o] and he said unto them, "Go."[1]

Then [p] went the devils [q] out of the man,[3] and when they were come out, they went into the herd of swine,[1] and entered into the swine:[2] and, behold, the whole herd of swine ran violently down a steep place into the [1] lake,[3r] (they were about two thousand;)[2] and perished [s] in the waters.[1r]

And when they that [2] kept [1] and [5] fed the swine [2t] saw what was done, they fled,[3] and went their ways into [u] the city,[1] and [2] the [w] country,[2] and [1]

a and they.[2 3]
b being afraid.[3]
c marvelled.[1]
d said.[2]
e that.[1 2]
f wind.[2] g sea.[1 2]
h arrived at.[3]
i Gergesenes.[1]
k to the other side.[1] went forth.[3]
l a man with an unclean spirit.[2] a certain man which had devils.[3]
m his.[2]
n in.[3]
o him.[2]
p he.[2]
q he was.[2]
r himself.[2]
s And.[1]
t he.[2 3]
u saying.[1]
w I.[2 3]
x beseech.
y me.[2]
z him.[2] commanded the unclean spirit to.[3]
a he.[2]
b said.[3]
c he.[2]
d And.[1 3]
e on.[3]
f mountain.[3]
g an.[1]
h a great herd of.[2]
i So.[1]
k they.[3]
l that he would.[3]
m them.[3]
n send us.[2]
o suffered them.[3]
p And.[2]
q unclean spirits.[2]
r sea.[1 2]
s were choked.[2 3]
t them.[1 3]
u in.[2 3]
w in the.[2 3]

told every thing,[a] and what was befallen to the possessed of the devils. And, behold, the whole city [1 b] went [2 c] out to meet Jesus,[1] and [5] to see what it was that was done. And they [2] came [d] to Jesus, and found the man [3 e] that was possessed with the [2] devils [5 f] and had the legion,[2] but [5] out of whom the devils were departed, sitting at the feet of Jesus, clothed [g] and in his right mind: and they were afraid.[3] And they [2] also which [h] saw it told them by what means he [i] that was possessed of the devils [k] was healed,[3] and also concerning the swine.[2] Then [l] the whole multitude of the country of the Gadarenes round about [m] besought [n] him to [o] depart [3] out of their coasts; [2 p] for they were taken with great fear: and he went up [q] into the [r] ship.[3]

And [s] when he was come into the ship,[2] the man out of whom the devils were departed [t] besought [u] him that he might be with him.[3] Howbeit Jesus suffered him not, but [2] sent him away, saying [3 w] unto him,[2]

"Return to thine own house,[3] and [5] go home to thy friends,[2] and shew [3 x] "them how great things the Lord [2] God [3] hath done for [y] thee, and hath "had compassion on thee." [2]

And he went his way,[3] and [2] departed, and began to publish [z] in [2 a] the whole city [3] and [5] in Decapolis how great things Jesus had done for [b] him: and all men did marvel.[2]

Matt. 8. 33, 34. — 9. 1. Mark 5. 14–20. Luke 1. 34–39.

[a] it. 3
[b] they. 2 then they. 3
[c] came. 1
[d] come. 2
[e] see him. 2
[f] devil. 2
[g] and clothed.
[h] that. 2
[i] how it befell to him. 2
[k] with the devil. 2
[l] when they saw him. 1 and. 2
[m] they. 1 2
[n] began to pray. 2
[o] that he would. 1
[p] from them. 3
[q] entered. 1
[r] a. 1
[s] Now. 3
[t] he that had been possessed with the devil. 2
[u] prayed. 2
[w] saith. 2
[x] tell. 2
[y] unto. 3
[z] published. 3
[a] throughout. 3
[b] unto. 3

CHAPTER XXIV.

Levi's Feast.—As to Fasting.—The Raising of Jairus' Daughter—the Healing of the Woman with an Issue of Blood; and other Miracles.

AND [2] Jesus [2] passed over again [2] unto [c] the other side [2] and came into his own city.[1 d]

And it came to pass, that when Jesus was returned,[3] much people gathered unto him,[2] for they were all waiting for him,[3] and [5] the people gladly received him: [3] and he was nigh unto the sea.[2]

And Levi made him a great feast in his own [e] house: and it came to pass, that, as Jesus sat at meat,[2] behold,[1] there was [3] also [2] a great company of [f] publicans and of [3] sinners [2 g] that [3] came and [1] sat down [3] together with [2] him [h] and his disciples: [1 i] for there were many, and they followed him. And [k] when [2] their [3 l] scribes and Pharisees saw him eat with publicans and sinners [m] they [2] murmured against [n] his disciples, saying,

"How is it that [2] your master [1 o] eateth and drinketh with publicans "and sinners?[2] And [5] why do ye eat and drink with [3] them?" [5 p]

But [q] when Jesus heard that, [r] he [1] answering [3] said [s] unto them,[1]

"They that are [t] whole need not a [u] physician; but they that are sick.[3] "But go ye and learn what that meaneth, 'I will have mercy, and not "'sacrifice:' [w] for I am not come [x] to call the righteous, but sinners to "repentance." [1]

And the disciples of John and of the Pharisees used to fast: and [y] they [2] came [z] to him,[1] saying,[1 a]

Matt. 9. 1, 10–14. Mark 2. 15–18. — 5. 21. Luke 5. 29–33. — 8. 37, 40.

[c] by ship unto. 2
[d] returned back again. 3
[e] the. 1
[f] many. 1 2
[g] others. 3
[h] Jesus. 2
[i] them. 3
[k] But. 3 [l] the. 1 2
[m] it. 1
[n] said unto. 1 2
[o] he. 2
[p] publicans and sinners. 3
[q] And. 3
[r] it. 2
[s] saith. 2
[t] be. 1
[u] have no need of the. 2
[w] Hos. 6. 6.
[x] came not. 2 3
[y] then. 1
[z] come. 2
[a] and say unto him. 2 said unto him. 3

Matt. 9. 14. 22.
Mark 2. 18–22.
— 5. 22–31.
Luke 5. 33–39.
— 8. 41–45.

[a] we.[1]
[b] oft.[1]
[c] thine.[3]
[d] he.[3]
[e] as long as.[1]

"Why do the disciples of John[a] fast often,[b] and make prayers, and "likewise the disciples of the Pharisees:[3] but thy disciples[c] fast not,[2] but[3] "eat and drink?"[3]

And Jesus[d] said unto them,[2]

"Can ye make the children of the bridechamber fast[3] and[5] mourn,[1] "while[e] the bridegroom is with them?[3] as long as they have the bride-"groom with them they cannot fast. But the days will come, when the "bridegreom shall be taken away from them, and then shall they fast in "those days."[2]

And he spake also a parable unto them:[3]

[f] putteth.[1 3]
[g] unto.[1] upon.[3]
[h] for.[1] if otherwise then.[3]
[i] that.[1]
[k] that filled.[2]
[l] maketh a rent.[3]
[m] Neither do men.[1]
[n] put.[1]
[o] will.[3]
[p] bottles break.[1]
[q] be.[3]
[r] runneth out.[1]
[s] shall.[3]
[t] be marred.[2]
[u] they put.[1]
[v] cometh.[2]
[x] a certain ruler.[1]
[y] a man named Jairus, and he was a ruler of the synagogue.[3]
[z] his.[2]
[a] saying.[1 2]
[b] hand upon.[1]

"No man[2] seweth[f] a piece of new cloth[2] out[5] of a new garment[3] on[g] "an old garment: else[2] [h] both[3] the new piece[2] [i] which is put in to fill[k] it "up[1] taketh away from the old[2] garment, and the rent is made worse;[1] [l] "and the piece that was taken out of the new agreeth not with the old. "And no man[m] putteth[n] new wine into old bottles; else the new wine "doth[o] burst the bottles,[p] and the wine is[q] spilled,[r] and the bottles will[2] [s] "perish.[t] But new wine must be put[u] into new bottles; and both are "preserved. No man also having drunk old wine straightway desireth "new: for he saith, 'The old is better.'"[3]

And, behold,[2] while he spake these things unto them,[1] there came[1,w] one of the rulers[x] of the synagogue, Jairus by name;[y] and when he saw him, he fell[2] down at Jesus'[z] feet,[3] and worshipped him,[1] and besought him, greatly[2] that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying:[3] and Jairus said,[5 a]

"My little daughter lieth at the point of death:[2] and it may be,[5] is even "now dead: but,[1] I pray thee, come and lay thy hands on[b] her, that she "may be healed, and she shall live."[2]

[c] And.[2]
[d] the.[3]

And Jesus arose, and followed him, and[5] went with him;[2] and so did his disciples.[1] But[c] as he went,[3] much[d] people followed him, and thronged him.[2]

[e] had.[2] having.[3]
[f] which.[3]
[g] her living.[3]
[h] border.[3]
[i] garment.[1]
[k] straightway.[2] immediately.[3]
[l] her issue of.[3]
[m] stanched.[3]

And, behold,[1] a certain woman, which[2] was diseased with[e] an issue of blood twelve years,[1] and had suffered many things of many physicians, and[f] had spent all that she had[2] [g] upon physicians,[3] and was nothing bettered,[2] neither could be healed of any,[3] but rather grew worse, when she had heard of Jesus, came in the press behind[2] him,[1] and touched[2] the hem[h] of[1] his garment. For she said[2] within herself,[1] "If I may touch "but his clothes,[i] I shall be whole." And[2] the woman was made whole from that hour,[1] [k] the fountain of her[l] blood was dried up,[m] and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said,

[n] me.[3]

"Who touched my clothes?"[n]

[o] his disciples.[2]

And,[2] when all denied, Peter and they that were with him[3] [o] said unto him,[2]

"Master, the multitude throng thee and press thee,[3] thou seest the mul-"titude thronging thee, and sayest thou, 'Who touched me?'"[2]

Matt. 9. 22–28.
Mark 5. 32–43.
Luke 8. 46–56.

And Jesus said,

"Somebody hath touched me: for I perceive that virtue is gone out of "me."[3]

And he looked round about to see her that had done this thing.[2] And when[a] the woman saw that she was not hid,[3] fearing and trembling, knowing what was done in her,[2] she[3] came and fell[b] down before him, and told him all the truth,[2] and[5] she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.[3]

And[2 c] Jesus turned him about, and when he saw her,[1] he said unto her,

"Daughter, be of good comfort: thy faith hath made thee whole; go "in peace,[3] and be whole of thy plague."

While he yet spake, there came[d] from the ruler of the synagogue's house certain[e] which said[2 f] to him,[3]

"Thy daughter is dead: why troublest thou[g] the Master any further?"

As soon as[h] Jesus heard the word that was spoken,[i] he saith unto the ruler of the synagogue,[k]

"Be not afraid,[l] only believe,[2] and she shall be made whole."[3]

And[1] Jesus[m] came into[1 n] the house of the ruler of the synagogue.[o 2] And he suffered no man to follow him[2 p] in,[3] save Peter, and James, and John the brother of James,[2] and the father and the mother of the maiden. And all wept, and bewailed her.[3] And he seeth the tumult, and them that wept and wailed greatly,[2] and[5] the minstrels and the people making a noise.[1] And when he was come in, he[2 q] said[1 r] unto them,

"Why make ye this ado, and weep?[2] Weep not:[3] give place: for[1] the "damsel[s] is not dead, but sleepeth."

And they laughed him to scorn,[2] knowing that she was dead.[3] But[2 t] he[2 u] put them all out;[2] and[3] when the people were put forth,[1] he taketh the father and the mother of the damsel, and them that were with him, and entereth[w] in where the damsel was lying. And he took the damsel[x] by the hand, and said[y] unto her,

"Talitha cumi;" (which is being interpreted, "Damsel,[z] I say unto "thee, arise.")

And straightway the[2] damsel's[5 a] spirit came again, and she[3 b] arose, and walked: for she was of the age of twelve years.[2] And her parents[3 c] were astonished with a great astonishment. And[d] he charged them straitly that no man should know[2 e] what was done;[3 f] and commanded that something should be given her to eat.[2 g] And the fame hereof went abroad into all that land.[1]

And when Jesus departed thence, two blind men followed him, crying, and saying,

"Thou Son of David, have mercy on us."

And when he was come into the house, the blind men came to him: and Jesus saith unto them,

"Believe ye that I am able to do this?"[1]

[a] But.[2]
[b] falling.[3]
[c] But.[1]
[d] cometh.[3]
[e] one.[3]
[f] saying.[3]
[g] trouble not.[3]
[h] but when.[3]
[i] it.[3]
[k] answered him saying.[3]
[l] fear not.[3]
[m] when he.[3]
[n] he cometh to.[2]
[o] ruler's house.[1]
[p] go.[3]
[q] but he.[3]
[r] saith.[2]
[s] maid.[1] she.[3]
[t] And.[3]
[u] he had.[2]
[w] went.[1]
[x] her.[1 3]
[y] called saying.[3]
[z] maid.[3]
[a] her.[3]
[b] maid.[1] damsel.[2]
[c] they.[2]
[d] But.[3]
[e] they should te no man.[3]
[f] it.[2]
[g] togivehermeat.[3]

Matt. 9 28-34.

They said unto him,
"Yea, Lord."
Then touched he their eyes, saying,
"According to your faith be it unto you."
And their eyes were opened; and Jesus straitly charged them, saying,
"See that no man know it."
But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying,
"It was never so seen in Israel."
But the Pharisees said,
"He casteth out devils through the prince of the devils."[1]

CHAPTER XXV.

The Sending Forth of the Twelve Disciples.—The Death of John the Baptist.

Matt. 9. 35-38. — 13. 54-58. Mark 6. 1-6.

AND he went out from thence, and came into his own country; and his disciples follow him.[2] And when he was come into his own country,[1] and [b] the sabbath day was come, he began to teach [a] in [2] their[1] [b] synagogue: and many hearing him [c] were astonished, saying,[d]
"From whence hath this man these[2] mighty works,[1] [e] and [1] this wis-
"dom?[1] and what wisdom is this which is given unto him, that even such
"mighty works are wrought by his hands? Is not this the carpenter,[2]
"the carpenter's son,[1] the son of[f] Mary, the brother of[g] James, and Joses,
"and of Juda,[h] and Simon? and are not his sisters[2] [i] all[1] here with us?[2]
"Whence then hath this man all these things?"[1]
And they were offended at[k] him. But Jesus said unto them,
"A prophet is not without honour, but[l] in his own country, and among
"his own kin, and in his own house."
And he could there do no[m] mighty work,[2] [n] because of their unbelief,[1] save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.[2]
And Jesus [o] went[1] round[2] about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples,
"The harvest truly is plenteous, but the labourers are few; pray ye
"therefore the Lord of the harvest, that he will send forth labourers into
"his harvest."[1]

[a] taught them.[1]
[b] the.[2]
[c] insomuch that they.[1]
[d] and said.[1]
[e] things.[2]
[f] is not his mother called.[1]
[g] and his brethren.[1]
[h] Judas.[1]
[i] they.[1]
[k] in.[1]
[l] save.[1]
[m] did not many.[1]
[n] works.[1]
[o] he.[2]

Matt. 10. 1, 5–27.
Mark 6. 7–11.
Luke 9. 1–5.

And when [a] he had called unto him [b] his twelve disciples,[c] he [1] began to send them forth by two and two; and [2] gave them power and authority over [d] all [3] unclean spirits,[e] to cast them out, and to heal [f] all manner of sickness and all manner of disease.[1]

These twelve [g] Jesus [h] sent forth [1] to preach the kingdom of God, and to heal the sick,[3] and commanded them, saying,[i]

"Go not into the way of the Gentiles, and into any city of the Samari-
"tans enter ye not: but go rather to the lost sheep of the house of Israel.
"And as ye go, preach, saying, 'The kingdom of heaven is at hand.'
"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely
"ye have received, freely give."[1]

And he said unto them,[3]

"Provide [1] [k] nothing,[2] no [l] money,[2] neither gold, nor silver, nor brass in
"your [m] purses,[n] nor [o] scrip,[1] nor [5 o] bread, for your [m] journey,[1] neither have [p]
"two coats apiece,[3] neither shoes, nor yet staves,[1] but [5 q] a staff only,[2] and [5 r]
"be shod with sandals:[2] for the workman is worthy of his meat. And
"into [s] whatsoever city or town [t] ye shall enter [1] into,[3] enquire who in it
"is worthy; and there abide till ye go thence.[u] And when ye come into [1]
"a [5 w] house, salute it. And if the house be worthy, let your peace come
"upon it: but if it be not worthy, let your peace return to you. And
"whosoever shall [x] not receive you, nor hear your words,[y] when ye depart [z]
"out of that house or city,[a] shake off the [1] very [3] dust of [b] your feet [1] for a
"testimony against them.[2] Verily I say unto you, It shall be more
"tolerable for the land of Sodom and Gomorrha in the day of judgment,
"than for that city.

"Behold, I send you forth as sheep in the midst of wolves: be ye
"therefore wise as serpents, and harmless as doves. But beware of men:
"for they will deliver you up to the councils, and they will scourge you
"in their synagogues; and ye shall be brought before governors and kings
"for my sake, for a testimony against them and the Gentiles. But when
"they deliver you up, take no thought how or what ye shall speak: for it
"shall be given you in that same hour what ye shall speak. For it is not
"ye that speak, but the Spirit of your Father which speaketh in you.
"And the brother shall deliver up the brother to death, and the father the
"child: and the children shall rise up against their parents, and cause
"them to be put to death. And ye shall be hated of all men for my
"name's sake: but he that endureth to the end shall be saved. But when
"they persecute you in this city, flee ye into another: for verily I say
"unto you, Ye shall not have gone over the cities of Israel, till the Son of
"man be come. The disciple is not above his master, nor the servant
"above his lord. It is enough for the disciple that he be as his master,
"and the servant as his lord. If they have called the master of the house
"Beelzebub, how much more shall they call them of his household?

"Fear them not therefore: for there is nothing covered, that shall not
"be revealed; and hid, that shall not be known. What I tell you in dark-
"ness, that speak ye in light: and what ye hear in the ear, that preach ye [1]

[a] Then.[3]
[b] together.[3]
[c] the twelve.[2]
[d] against.[1]
[e] devils.[3]
[f] cure.[3]
[g] them.[3] [h] he.[3]
[i] that they should.[2]

[k] take.[2 3]
[l] neither.[3]
[m] their.[2]
[n] purse.[2]
[o] no.[2]
[p] and not put on.[2]
[q] save.[2]
[r] but.[2]
[s] in.[2]
[t] what place soever.[2] house.[3]
[u] depart from that place.[2] and thence depart.[3]
[w] an.[1]
[x] will.[3]
[y] you.[2]
[z] go.[3]
[a] thence.[2]
[b] under.[2] from.[3]

Matt. 10. 27–42.
— 11. 1.
— 14. 1, 6–8.
Mark 6. 12, 13, 21–25.
Luke 9. 6.

"upon the housetops. And fear not them which kill the body, but are not "able to kill the soul: but rather fear him which is able to destroy both "soul and body in hell. Are not two sparrows sold for a farthing? and "one of them shall not fall on the ground without your Father. But the "very hairs of your head are all numbered. Fear ye not therefore, ye are "of more value than many sparrows. Whosoever therefore shall confess "me before men, him will I confess also before my Father which is in "heaven. But whosoever shall deny me before men, him will I also deny "before my Father which is in heaven. Think not that I am come to "send peace on the earth: I came not to send peace, but a sword. For "I am come to set a man at variance against his father, and the daughter "against her mother, and the daughter in law against her mother in law. "And a man's foes shall be they of his own household. He that loveth "father or mother more than me is not worthy of me: and he that loveth "son or daughter more than me is not worthy of me. And he that taketh "not his cross, and followeth after me, is not worthy of me. He that "findeth his life shall lose it: and he that loseth his life for my sake shall "find it.

"He that receiveth you receiveth me, and he that receiveth me receiveth "him that sent me. He that receiveth a prophet in the name of a pro-"phet shall receive a prophet's reward; and he that receiveth a righteous "man in the name of a righteous man shall receive a righteous man's "reward. And whosoever shall give to drink unto one of these little ones "a cup of cold water only in the name of a disciple, verily I say unto you, "He shall in no wise lose his reward."

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.[1]

And they went out,[2] and departed, and went through the towns,[3] and preached[2 a] the gospel, and[3] that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed[b] them[2] every where.[3]

[a] preaching.[3]
[b] healing.[3]

Now[5 c] when a convenient day was come, that[2] king[2] Herod[2 d] on his birthday made a supper to his lords, high captains, and chief estates of Galilee;[e] and when the daughter of[2] Herodias[f] came in,[1] and danced[2] before them,[1] and pleased Herod and them that sat with him, the king said[g] unto the damsel,

"Ask of me whatsoever thou wilt, and I will give it thee."[h]

And he sware unto her,

"Whatsoever thou shalt[i] ask of me, I will give it thee, unto the half "of my kingdom."

And she went forth, and said unto her mother,

"What shall I ask?"

And she said,

"The head of John the Baptist."[k]

And she came in straightway with haste unto the king, and asked, saying,[l 2]

[c] But.[1] And.[2]
[d] Herod the tetrarch.[1]
[e] Herod's birthday was kept.[1]
[f] the said Herodias.[2]
[g] whereupon he promised.[1]
[h] with an oath to give her.[1]
[i] she would.[1]
[k] being before instructed of her mother.[1]
[l] said.[1]

"I will that thou give me [2] here [1] by and by in a charger the head of "John the Baptist." [a]

And the king was exceeding sorry; yet [b] for his [c] oath's sake, and for their sakes [d] which sat with him [2] at meat,[1] he would not reject her. And immediately the king [e] sent an executioner, and commanded his head [f] to be brought [2] and given her: [1] and he went and beheaded [2] John [1 g] in the prison, and brought [h] his head in a charger, and gave it [i] to the damsel: and the damsel gave [k] it to her mother. And when his disciples heard of it, they came and took up his corpse,[l] and laid it in a tomb,[2 m] and went and told Jesus.[1]

And [2 n] at [1] the [5 o] time [1] when the twelve were sent forth,[5] Herod [1 p] heard of the fame of Jesus; [1 q] (for his name was spread abroad;) and [2] of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some,[r] that [3] Elijah [5 s] had appeared;[t] and of others, that one of the old prophets was risen again: [3] and others said, that it is a prophet, or as one of the prophets. But [u] when Herod heard thereof, he said [2] unto his servants,[1] that John the Baptist was risen from the dead: [2] and he said,

"John have I beheaded: but who is this of whom I hear such things? [3] "This is [w] John the Baptist [1] whom I beheaded; he is risen from the dead; "and therefore mighty works do shew forth themselves in him." [1]

And he desired to see him.[3]

Matt. 14. 8–12, 1, 2. Mark 6. 25–29, 14–16. Luke 9. 7–9.

[a] John Baptist's head. [1]
[b] nevertheless. [1]
[c] the. [1]
[d] them. [1]
[e] he. [1]
[f] it. [1]
[g] him. [2]
[h] was brought. [1]
[i] given. [1]
[k] she brought. [1]
[l] the body. [1]
[m] buried it. [1]
[n] Now. [3]
[o] that. [1]
[p] king Herod. [2] Herod the tetrarch. [3]
[q] him. [2]
[r] others said. [2]
[s] Elias. [2 3]
[t] it is. [2]
[u] And. [1 3]
[w] It is. [2]

CHAPTER XXVI.

The Return of the Twelve.—The Feeding of the Five Thousand.—Jesus Walking on the Water.

AFTER these things,[4 x] the apostles gathered themselves together unto Jesus, and,[2] when they were returned,[3] told him all things, both what [y] they had done, and what they had taught.[2]

And when Jesus heard of [1] the death of John the Baptist,[5 z] he said unto them,

"Come ye yourselves apart into a desert place, and rest a while."

For there were many coming and going, and they had no leisure so much as to eat.

And [2] Jesus [4 a] took them,[3] and [5] departed [2 b] thence [1] and went aside [3] by ship privately [2] over the sea of Galilee, which is the sea of Tiberias,[4] into a desert place [2] apart [1] belonging to the city called Bethsaida.[3]

And [c] the people [2] had heard thereof [1 d] and [5] saw them departing, and many knew him, and [2] a great multitude [e] followed him, because they saw his miracles which he did on them that were diseased,[4] and they [5] ran afoot [f] thither out of all [2] the [1] cities, and outwent them, and came together unto him.

And Jesus when he came out,[2 g] went up into a mountain, and there he [4]

Matt. 14. 13, 14. Mark 6. 30–34. Luke 9. 10, 11. John 6. 1–3.

[x] And. [2]
[y] that. [3]
[z] it. [1]
[a] he. [2]
[b] they departed. [3]
[c] And when. [1]
[d] when they knew it. [3]
[e] they. [1]
[f] on foot. [1]
[g] forth. [1]

Matt. 14. 33-36.
Mark 6. 53-56.
John 6.21.

"Of a truth thou art the Son of God."[1]

And immediately the ship was at the land whither they went,[4] and drew to the shore.[2]

[a] had passed.[2]

And when they were gone[a] over, they came into the land of Gennesaret.[1] And when[1] they were come out of the ship, straightway[2] the men of that place had knowledge of[b] him,[1] and[2] they[1] ran through that whole region[2] and[5] sent out into all that country round about, and[1] began to carry about in beds[2] and[5] brought unto him all[1] those that were sick[2] and[5] diseased[1] where they heard he was;[2] and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.[1] And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.[2]

[b] they knew.[2]

CHAPTER XXVII.

The Bread of Life.—Peter's Profession of Faith.

John 6. 22-32.

THE day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him,

"Rabbi, when camest thou hither?"

Jesus answered them and said,

"Verily, verily, I say unto you, Ye seek me, not because ye saw the "miracles, but because ye did eat of the loaves, and were filled. Labour "not for the meat which perisheth, but for that meat which endureth unto "everlasting life, which the Son of man shall give unto you: for him hath "God the Father sealed."

Then said they unto him,

"What shall we do, that we might work the works of God?"

Jesus answered and said unto them,

"This is the work of God, that ye believe on him whom he hath "sent."

They said therefore unto him,

"What sign shewest thou then, that we may see, and believe thee? "what dost thou work? Our fathers did eat manna in the desert; as it "is written, 'He gave them bread from heaven to eat.'"

Then Jesus said unto them,[4]

"Verily, verily, I say unto you, Moses gave you not that bread from "heaven; but my Father giveth you the true bread from heaven. For "the bread of God is he which cometh down from heaven, and giveth life "unto the world." John 6. 32-58.

Then said they unto him,

"Lord, evermore give us this bread."

And Jesus said unto them,

"I am the bread of life: he that cometh to me shall never hunger; and "he that believeth on me shall never thirst. But I said unto you, That "ye also have seen me, and believe not. All that the Father giveth me "shall come to me; and him that cometh to me I will in no wise cast out. "For I came down from heaven, not to do mine own will, but the will of "him that sent me. And this is the Father's will which hath sent me, "that of all which he hath given me I should lose nothing, but should "raise it up again at the last day. And this is the will of him that sent "me, that every one which seeth the Son, and believeth on him, may have "everlasting life: and I will raise him up at the last day."

The Jews then murmured at him, because he said, "I am the bread "which came down from heaven."

And they said,

"Is this not Jesus, the son of Joseph, whose father and mother we "know? how is it then that he saith, 'I came down from heaven?'"

Jesus therefore answered and said unto them,

"Murmur not among yourselves. No man can come to me, except the "Father which hath sent me draw him: and I will raise him up at the "last day. It is written in the prophets,

"'And they shall be all taught of God.'[a] [a] Is. 54. 13.

"Every man therefore that hath heard, and hath learned of the Father, "cometh unto me. Not that any man hath seen the Father, save he "which is of God, he hath seen the Father. Verily, verily, I say unto "you, He that believeth on me hath everlasting life. I am that bread of "life. Your fathers did eat manna in the wilderness, and are dead. "This is the bread which cometh down from heaven, that a man may eat "thereof, and not die. I am the living bread which came down from heaven: "if any man eat of this bread, he shall live for ever: and the bread which "I will give is my flesh, which I will give for the life of the world."

The Jews therefore strove among themselves, saying,

"How can this man give us his flesh to eat?"

Then Jesus said unto them,

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of "man, and drink his blood, ye have no life in you. Whoso eateth my "flesh, and drinketh my blood, hath eternal life; and I will raise him up "at the last day. For my flesh is meat indeed, and my blood is drink "indeed. He that eateth my flesh, and drinketh my blood, dwelleth in "me, and I in him. As the living Father hath sent me, and I live by "the Father: so he that eateth me, even he shall live by me. This is[4]

John 6. 58–71. — 7. 1.

"that bread which came down from heaven: not as your fathers did eat "manna, and are dead: he that eateth of this bread shall live for ever."

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard this, said,

"This is [4] a [5] [a] hard saying; who can hear it?"

[a] an. [4]

When Jesus knew in himself that his disciples murmured at it, he said unto them,

"Doth this offend you? What and if ye shall see the Son of man "ascend up where he was before? It is the spirit that quickeneth; the "flesh profiteth nothing: the words that I speak unto you, they are spirit "and they are life. But there are some of you that believe not."

For Jesus knew from the beginning who they were that believed not, and who should betray him.

And he said,

"Therefore said I unto you, that no man can come unto me, except it "were given unto him of my Father."

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve,

"Will ye also go away?"

Then Simon Peter answered him,

"Lord, to whom shall we go? thou hast the words of eternal life. "And we believe and are sure that thou art that Christ, the Son of the "living God."

Jesus answered them,

"Have not I chosen you twelve? and one of you is a devil."

He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.[4]

CHAPTER XXVIII.

Jesus on the Traditions of the Elders.

Matt. 15. 1, 2. Mark 7. 1–5.

THEN came together unto [2] [b] Jesus [1] [c] the Pharisees, and certain of the scribes, which came from [d] Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

[b] to. [1]
[c] him. [2]
[d] were of. [1]

Then the Pharisees and scribes asked him,[2] saying,

"Why do thy disciples transgress [1] and [5] walk not [2] according to the [2]

Matt. 15. 2–17.
Mark 7. 5–18.

"tradition of the elders,[2] for they wash not their hands when they eat "bread,[1] but eat bread with unwashen hands?"[2]

But he answered and said unto them,[1]

"Well hath[2 a] Isaiah[5 b] prophesied[c] of you[d] hypocrites, as it is "written,[2 e]

"'This people draweth nigh unto me with their mouth,
"'And honoureth me with their lips;
"'But their heart is far from me.[1]
"'Howbeit[f] in vain do they worship me,
"'Teaching for doctrines the commmandments of men,'[g]

"For laying aside the commandment of God, ye hold the tradition of "men, as the washing of pots and cups: and many other such things "ye do."

And he said unto them,[2]

"Why do ye also transgress the commandment of God by your tradi-"tion?[1] Full well ye reject the commandment of God, that ye may keep "your own tradition.[2] For God commanded,[1] and[5 h] Moses said,[i] "'Honour thy father and thy mother;' and 'Whoso[k] curseth father or "'mother, let him die the death.' But ye say, 'If a man[l] shall say to "'his father or[2] his[1] mother, 'It is Corban,' (that is to say, a gift,) 'by "'whatsoever thou mightest be profited by me;'[2] and honour not his "father or his mother,[1] he shall be free. And ye suffer him no more "to do ought for his father or his mother;[2] thus have ye made the com-"mandment[m] of God of none effect[1] by[2 n] your tradition,[1] which ye have "delivered: and many such like things do ye."[2]

And he called the multitude:[1] and when he had called all the people unto him, he said unto them,

"Hearken[o] unto me every one of you, and understand:[2] not that "which goeth into the mouth defileth a man.[1] There is nothing from "without a man, that entering into him can defile him: but the things[p] "which come[q] out of him,[r] those are they that defile the[s] man. If any "man have ears to hear, let him hear."[2]

Then came his disciples, and said unto him,

"Knowest thou that the Pharisees were offended, after they heard this "saying?"

But he answered and said,

"Every plant, which my heavenly Father hath not planted, shall be "rooted up. Let them alone: they be blind leaders of the blind. And "if the blind lead the blind, both shall fall into the ditch."[1]

And when he was entered into the house from the people, his disciples asked him concerning the parable.[2] And[5 t] Peter[1] answered and said unto him,

"Declare unto us this parable."

And Jesus said[1 u] unto them,

"Are ye so[w] without understanding also? Do ye not perceive,[x] that "whatsoever thing from without entereth into the man,[y] it cannot defile[2]

[a] did.[1]
[b] Esaias.[1 2]
[c] prophesy.[1]
[d] ye.[1]
[e] saying.[1]
[f] But.[1]
[g] Is. 29. 13.
[h] for.[2]
[i] saying.[1]
[k] He that.[1]
[l] whosoever.[1]
[m] making the word.[2]
[n] through.[1]
[o] Hear.[1]
[p] that.[1]
[q] cometh.[1]
[r] the mouth.[1]
[s] this defileth a.[1]
[t] Then.[1]
[u] he saith.[2]
[w] yet.[1]
[x] yet understand.[1]
[y] in at the mouth.[1]

Mat. 15. 17-20.
Mark 7. 18-23.

"him; because it entereth not into his heart, but[2] goeth into the belly, "and is cast out into the draught,[1] purging all meats?"

And he said,[2]

"But those things[a] which proceed[b] out of the mouth[c] come forth from "the heart; and they defile[d] the man.[1] For from within, out of the heart "of men, proceed evil thoughts, adulteries, fornications, murders, thefts,[2] "false witness,[1] covetousness, wickedness, deceit, lasciviousness, an evil "eye, blasphemy,[e] pride, foolishness: all these evil things come from "within, and[2] these are the things which[1] defile the[f] man:[2] but to eat "with unwashen hands defileth not a man."[1]

[a] That.[2]
[b] cometh.[2]
[c] man.[2]
[d] that defileth.[2]
[e] blasphemies.[1]
[f] a.[1]

CHAPTER XXIX.

The Syrophenician Woman.—Many Miracles.—The Feeding of the Four Thousand.

Matt. 15. 21-28.
Mark 7. 24-30.

AND from thence[2] Jesus[1 g] arose, and[2] then[1] went[h] into the borders[i] of Tyre and Sidon, and entered into[2] a[5 k] house, and would have no man know it: but he could not be hid.[2] And, behold,[1 l] a certain woman[2] of Canaan,[1] whose young daughter had an unclean spirit, heard of him, and came[2] out of the same coasts,[1] and fell at his feet: (the woman was a Greek, a Syrophenician by nation:) and she[2] cried unto him,[1] and[5] besought him that he would cast forth the devil out of her daughter,[2] saying,

"Have mercy on me, O Lord, thou Son of David; my daughter is "grievously vexed with a devil."

But he answered her not a word. And his disciples came and besought him, saying,

"Send her away; for she crieth after us."

But he answered and said,

"I am not sent but unto the lost sheep of the house of Israel."

Then came she and worshipped him, saying,

"Lord, help me."

But Jesus[2 m] answered and[1] said unto her,

"Let the children first be filled: for it is not meet to take the children's "bread, and to cast it unto[n] the dogs."

And she answered and said unto him,[2]

"Truth,[1 o] Lord: yet the dogs under the table eat of the children's "crumbs,[2] which fall from their masters' table."

Then Jesus[p] answered and said unto her,

"O woman, great is thy faith:[1] for this saying go thy way;[2] be it "unto thee even as thou wilt:[1] the devil is gone out of thy daughter."[2]

And her daughter was made whole from that very hour.[1] And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.[2]

[g] he.[2]
[h] departed.[1]
[i] coasts.[1]
[k] an.[2]
[l] For.[2]
[m] he.[1]
[n] to.[1]
[o] Yes.[2]
[p] and he.[2]

Matt. 15. 29-39.
Mark 7. 31-37.

And Jesus[1 a] again[2] departed[1 b] from the coasts of Tyre and Sidon,[2 c] and came nigh unto the sea of Galilee,[1] through the midst of the coasts of Decapolis;[2] and went up into a mountain, and sat down there.[1]

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him,

"Ephphatha," that is, "Be opened."

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying,

"He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."[2]

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.[1]

In those days[d] the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and[2] said[1 e] unto them,

"I have compassion on the multitude, because they have now been[f] "with me three[g] days, and have nothing to eat: and if I send them away "fasting to their own houses, they will faint by the way:[2] I will not send "them away fasting, lest they faint in the way."[1]

For divers of them came from far.

And his disciples answered[h] him,

"From whence can[2 i] we[k] have so much bread[1] here[2] in the wilderness "as to[1] therewith[5 l] fill[m] so great a multitude?"[2 n]

And Jesus[1] asked[o] them,

"How many loaves have ye?"

And they said,

"Seven,[2] and a few little fishes.[1]

For[5 p] they had a few small fishes.[2]

And he commanded the[2] multitude[1 q] to sit down on the ground: and he took the seven loaves, and gave thanks, and brake[2] them, and gave to his disciples, to set before them; and[2] the disciples[1 r] did set them before[s] the[2] multitude:[1 q] and he blessed, and commanded to set[2] the fishes[1 t] also before them. So[u] they did[2] all[1] eat, and were filled: and they took up of the broken meat that was left seven baskets[2] full.[1]

And they that had eaten[w] were about four thousand[2] men beside women and children: and he sent away the multitude.[1 x]

[a] he.[2]
[b] departing.[2]
[c] thence.[1]
[d] then.[1]
[e] saith.[2]
[f] continue.[1]
[g] now three.[1]
[h] say unto.[1]
[i] should.[1]
[k] a man.[2]
[l] with bread.[2]
[m] satisfy.[2]
[n] these men.[2]
[o] saith unto.[1] he asked.[2]
[p] And.[2]
[q] people.[2]
[r] they.[2]
[s] to.[1]
[t] them.[2]
[u] And.[1]
[w] did eat.[1]
[x] them.[2]

CHAPTER XXX.

The Sign of the Prophet Jonah.—The Leaven of the Pharisees.—The Disciples' Second Profession of Faith.—The Sufferings of Jesus and of his Followers Foretold.

Matt. 15 39. — 16 1–10. Mark 8. 10–20.

AND straightway he entered into a[a] ship with his disciples, and came into the[2] coasts[b] of Magdala[1] in[5] Dalmanutha.

[a] took.[1]
[b] parts.[2]
[c] seeking of him[2]

And the Pharisees[2] also with the Sadducees[1] came forth, and began to question with him,[2] and[1] desired him that he would shew them[c] a sign from heaven,[1] tempting him.[2]

He answered and said unto them,

"When it is evening, ye say, 'It will be fair weather: for the sky is "'red.' And in the morning, 'It will be foul weather to day: for the "'sky is red and lowring.' O ye hypocrites, ye can discern the face "of the sky; but can ye not discern the signs of the times?"[1]

And he sighed deeply in his spirit, and saith,[2]

"A wicked and adulterous generation seeketh after a sign.[1] Why "doth this generation seek after a sign? Verily I say unto you,[d] there "shall no sign be given unto this generation,[2 e] but the sign of the "prophet[1] Jonah."[5 f]

[d] And.[1]
[e] it.[1]
[f] Jonas.[1]

And he left them, and entering into the ship again departed to the other side.

Now the[g] disciples[2] when[1] they were come to the other side, had[h] forgotten to take bread, neither had they in the ship with them more than one loaf.

[g] his.[1]
[h] they had.[1]

Then Jesus[1 i] charged them, saying,[k]

"Take heed,[2] and beware of the leaven of the Pharisees and of the "Sadducees,[1] and of the leaven of Herod."

[i] And he.[2]
[k] said unto them.[1]

And they reasoned among themselves, saying,

"It is because we have[2] taken no bread."[1]

And[2 l] when Jesus perceived[1 m] it[2] he said[n] unto them,

"O ye of little faith, why reason ye among yourselves, because ye have "brought no bread?[1] perceive ye not yet, neither[o] understand? have ye "your heart yet hardened? having eyes, see ye not? and having ears, "hear ye not? and do ye not[p] remember? When I brake the five loaves "among[q] five thousand, how[r] many baskets full of fragments took "ye up?"

[l] Which.[1]
[m] knew.[2]
[n] saith.[2]
[o] do ye not.[1]
[p] neither.[1]
[q] of the.[1]
[r] and how.[1]

They say unto him,

"Twelve."

"And when[s] the seven[2] loaves[1] among[2 t] the[1] four thousand, how[r] "many baskets full of fragments took ye up?"

[s] neither.[1]
[t] of.[1]

And they said,

"Seven."[2]

And he said unto them,

Matt. 16. 11-22.
Mark 8. 21-32.
Luke 9. 18-22.

"How is it that ye do not understand[2] that I spake it not to you "concerning bread, that ye should beware of the leaven of the Pharisees "and of the Sadducees?"

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.[1]

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said,

"I see men as trees, walking."

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

And he sent him away to his house, saying,

"Neither go into the town, nor tell it to any in the town."[2]

And Jesus went out, and his disciples, into the towns of Cæsarea Philippi.[2] And it came to pass,[3] when Jesus came into the coasts of Cæsarea Philippi,[1] as he was alone[3] by the way,[2] praying, his disciples were with him: and he asked them,[3 a] saying unto them,

[a] his disciples.[2]

"Whom do men[b] say that I[2] the Son of man am?"

[b] the people.[5]

And they[1] answered[2 c] and[5] said,

[c] answering.[3]

"Some say that thou art John the Baptist:[1] but some say[2] Elijah;[5 d] "and others say[3] Jeremiah,[5 e] or[1] that one of the old prophets is risen "again."[3]

[d] Elias.[1 2 3]
[e] Jeremias.[1]

And he saith[f] unto them,

[f] said.[3]

"But whom say ye that I am?"

And Simon Peter answered[g] and said[1 h] unto him,[2]

[g] answereth.[2] answering.[3]
[h] saith.[2]

"Thou art the Christ, the Son of the living God."[1]

And Jesus answered and said unto him,

"Blessed art thou, Simon Bar-jona: for flesh and blood hath not "revealed it unto thee, but my Father which is in heaven. And I say "also unto thee, That thou art Peter, and upon this rock I will build my "church; and the gates of hell shall not prevail aganst it. And I will "give unto thee the keys of the kingdom of heaven: and whatsoever "thou shalt bind on earth shall be bound in heaven: and whatsoever thou "shalt loose on earth shall be loosed in heaven."

Then[i] charged he[1] straitly[3] his disciples,[1 k] and commanded them[3] that they should[l] tell no man that he was Jesus the Christ.[1 m]

[i] And.[2 3]
[k] them.[2 3]
[l] to.[3]
[m] of him.[2] that thing[3]

And[2] from that time forth began Jesus[n] to shew unto his disciples[1] and[5] to teach them,[2] saying,[3] how that he[1] the Son of man[2] must go unto Jerusalem, and suffer many things[1] and be rejected[2] of the elders and[1] of the[2] chief priests and scribes, and be killed,[o] and be raised[p] again the third day:[1 q] and he spake that saying openly.[2]

[n] he.[2]
[o] slain.[3]
[p] rise.[2]
[q] after three days.[2]

Then[r] Peter took him, and began to rebuke him, saying,[1]

[r] And.[2]

Matt. 16. 22–28.
Mark 8. 33–38.
— 9. 1.
Luke 9. 23–27.

"Be it far from thee, Lord: this shall not be unto thee."[1]

But when he had turned about and looked on his disciples, he rebuked Peter, saying[2 a] unto[1] him,[5 b]

"Get thee behind me, Satan: thou art an offence unto me: for thou "savourest not the things that be of God, but[1] the things[c] that be of men."

And when he had called the people unto him with his disciples also,[d] he[e] said unto[f] them[2 g] all,[3]

"Whosoever[h] will come after me, let him deny himself, and take "up his cross[2] daily, and follow me. For whosoever will save his life "shall lose it; but[i] whosoever will[k] lose his life for my sake,[3] and "the gospel's, the same shall save[l] it. For what shall it profit a man,[m] if "he shall gain the whole world, and lose his own soul?[2] or[5] lose himself, "or be cast away?[3] or what shall a man give in exchange for his soul?[2]

"For the Son of man shall come in the glory of his Father with his "angels; and then he shall reward every man according to his works.[1]

"Whosoever therefore[n] shall be ashamed of me and of my words in this "adulterous and sinful generation; of him also shall the Son of man be "ashamed, when he[2] shall come[o] in his own glory, and[3] in the glory of "his Father[p] with[q] the holy angels."

And he said unto them,

"Verily[r] I say unto[s] you, That there be some of them that stand[t] "here, which shall not taste of death, till they[2] see the Son of man "coming in his kingdom,[1] and[5] have seen the kingdom of God come "with power."[2]

[a] and said.[1]
[b] Peter.[1]
[c] those.[1]
[d] Then.[1]
[e] Jesus.[1]
[f] to.[3]
[g] his disciples.[1]
[h] If any man.[1 3]
[i] and.[1]
[k] shall.[2]
[l] find.[1]
[m] is a man profited.[1] is a man advantaged.[3]
[n] For.[3]
[o] cometh.[2]
[p] Father's.[3]
[q] and of.[3]
[r] of a truth.[3]
[s] But I tell.[3]
[t] standing.[1 3]

CHAPTER XXXI.

The Transfiguration.—The healing of a Demoniac.

Matt. 17. 1–4.
Mark 9. 2–6.
Luke 9. 28–33.

AND it came to pass about an eight[u] days after these sayings,[3] Jesus[1 w] took[3 x] with him Peter, and James, and John[2] his brother,[1] and went[y] up into a[3 z] high mountain apart by themselves[2] to pray. And as he prayed[3] he was transfigured before them: and[1] the fashion of his countenance was altered,[3] and his face did shine as the sun,[1] and his raiment became shining exceeding[a] white[2] and glistering[3] as the light,[1 b] so as no fuller on earth can white them.[2] And, behold, there talked[c] with him[d] two men, which were Moses and[3 e] Elijah:[5 f] who appeared[3] unto them[1] in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him,[g] Peter[3] answered and said[2] unto[h] Jesus,

"Lord,[i] it is good for us to be here:[1] and[3] if thou wilt, let us make "here three tabernacles; one for thee, and one for Moses, and one for[1] "Elijah."[5 f] Not knowing[k] what he said:[3 l] for they were sore afraid.[2]

[u] six.[1 2]
[w] he.[3]
[x] taketh.[1 2]
[y] bringeth them.[1] leadeth them.[2]
[z] an.[1 2]
[a] was.[1 3]
[b] snow.[2]
[c] talking.[1] they were talking[2]
[d] Jesus.[2]
[e] with.[2]
[f] Elias.[1 2 3]
[g] Then.[1]
[h] to.[2]
[i] Master.[2 3]
[k] For he wist not.[2]
[l] to say.[2]

While he thus[a] spake,[3] behold,[1] there came[b] a[3] bright cloud,[1] and[c] overshadowed them: and they feared as they entered into the cloud.

Matt. 17. 5–16. Mark 9. 7–18. Luke 9. 34–40.

And,[3] behold,[1] there came a voice out of the cloud, saying,[d]

"This is my beloved Son,[3] in whom I am well pleased; hear ye "him."

[a] yet. 1
[b] was. 2
[c] that. 2
[d] which said. 1

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said,

"Arise, and be not afraid."[1]

And suddenly[2] when the voice was past,[3] and[1] they had lifted up their eyes,[1] and[5] looked round about, they saw no man any more, save Jesus only with themselves.[e]

[e] Jesus was found alone. 3

And as they came down from the mountain,[2] Jesus[f] charged them, saying,

[f] he. 2

"Tell the vision to[g] no man,[1] nor[5] what things[2] ye have[5] [h] seen,[2] until[i] "the Son of man be[k] risen again from the dead."[1]

[g] that they should tell. 2
[h] they had. 2
[i] till. 2
[k] were. 2

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.[2]

And his disciples[l] asked him, saying,

"Why then say the scribes that[1] Elijah[5] [m] must first come?"

And Jesus[n] answered and said unto[o] them,[1]

"Elijah[5] [m] verily cometh first,[p] and restoreth[q] all things; and it[r] "is written of the Son of man, that he must suffer many things, and "be set at nought. But I say unto you, That[2] Elijah[5] [m] is indeed come[2] "already, and they knew him not, but have done unto him whatsoever "they listed,[1] as it is written of him.[2] Likewise shall also the Son of man "suffer of them."

[l] they. 2
[m] Elias. 1 2
[n] he. 2
[o] told. 2
[p] truly shall first come. 1
[q] restore. 1
[r] how it. 2

Then the disciples understood that he spake unto them of John the Baptist.[1]

And they kept it close, and told no man in those days any of those things which they had seen.[3]

And it came to pass, that on the next day, when they were come down from the hill,[3] he came to his disciples,[2] and[2] he saw a great multitude about them,[s] and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.[2]

[s] much people met him. 3

And when they were come to the multitude,[1] he asked the scribes,

"What question ye with them?"[2]

And behold,[3] there came to him a certain man,[1] one of the multitude,[2] [t] who[5] kneeling down to him,[1] cried out[3] and[5] answered, and said,[u]

[t] company. 3
[u] saying. 1 3

"Master,[w] I beseech thee, look upon my son: for he is mine only "child;[3] have mercy on[1] him.[5] [x] I have brought unto thee my son, which "hath a dumb spirit,[2] [y] and[1] is[5] sore vexed.[1] And, lo,[3] the[5] spirit "taketh him, and he suddenly crieth out; and[3] wheresoever he taketh "him, he[z] teareth him; and[a] he foameth[2] again,[3] and gnasheth with his "teeth, and pineth away,[2] and[3] the spirit[5] bruising him hardly departeth "from him:[3] and I brought him[1] and[5] spake to thy disciples,[2] and[3]

[w] Lord. 1
[x] my son. 1 2
[y] for he is lunatick. 1
[z] it. 3
[a] that. 3

Matt. 17. 16-21.
Mark 9. 18-29.
Luke 9. 40-43.

[a] thy disciples.[3]
[b] to.[3]
[c] And.[3]
[d] He answereth,[2] answering.[3]
[e] saith.[2]
[f] him.[1 2]
[g] unto.[2]
[h] straightway.[2]
[i] spirit.[2]

"I besought[3] them[5 a] that they should[b] cast him out;[2] and they could not "cure him."

Then[c] Jesus answered[1 d] him,[2] and said,[e]

"O faithless and perverse generation, how long shall I be with you?[2] "And[3] how long shall I suffer you? bring[2] thy son[3 f] hither to[g] me."[1]

And they brought him unto him: and when he saw him,[2] as he was yet a coming,[3 h] the devil threw him down and[i] tare him;[3] and he fell on the ground, and wallowed foaming.

And he asked his father,

"How long is it ago since this came unto him?"

And he said,

[k] he falleth.[1]
[l] water.[1]

"Of a child. And ofttimes it hath cast him[k] into the fire,[2] and oft "into the[1] waters,[l] to destroy him: but if thou canst do any thing, have "compassion on us, and help us."

Jesus said unto him,

"If thou canst believe, all things are possible to him that believeth."

And straightway the father of the child cried out, and said with tears,

"Lord, I believe; help thou mine unbelief."

[m] And.[1]
[n] unclean.[3]
[o] devil.[1]

When[m] Jesus saw that the people came running together, he rebuked the foul[n] spirit,[o] saying unto him,

"Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

[p] he departed.[1]

And the spirit cried, and rent him sore, and came[p] out of him: and he was as one dead; insomuch that many said, "He is dead."

[q] healed the child.[3]

But Jesus took him by the hand, and lifted him up;[q] and he arose:[2] and[3] Jesus[5] delivered him again to his father:[3] and the child was cured from that very hour.[1]

And they were all amazed at the mighty power of God.[3]

[r] he.[2]
[s] Then.[1]
[t] the.[1]
[u] said.[1]

And when[2] Jesus[r] was come into the house,[s] his[t] disciples[2] came[1] to[1] him[5] apart, and[1] asked[u] him privately,

"Why could not we cast him out?"[2]

And Jesus[r] said unto them,

"Because of your unbelief: for verily I say unto you, If ye have faith "as a grain of mustard seed, ye shall say unto this mountain, 'Remove "'hence to yonder place;' and it shall remove; and nothing shall be "impossible unto you. Howbeit this kind goeth not out,[1] and[5] can come "forth by nothing, but by prayer and fasting."[2]

CHAPTER XXXII.

The Sufferings of Jesus again Foretold.—The miraculous Tribute Money.—Contention of the Disciples who should be greatest, and Jesus' Exhortation thereon.

Matt. 17. 22.
Mark 9. 30.
Luke 9. 43.

AND they departed thence, and passed through Galilee; and he would not that any man should know it.[2] And while they abode in[1]

Galilee,[1] they[a] wondered every one at all things which Jesus did.[3] For[2] Jesus[1] [b] taught his disciples, and said unto them,[2]

"Let these sayings sink down into your ears: for the Son of man shall "be[c] delivered[3] and[5] betrayed into the hands of men: and they shall kill "him;[1] and after that he is killed, he shall rise[2] [d] again[1] the third day."[2]

And they were exceeding sorry,[1] but they understood not that[e] saying,[2] and it was hid from them, that they perceived it not: and they[3] were afraid[f] to ask him of that saying.[3]

And he came to Capernaum.[2]

And when they were come to Capernaum, they that received tribute money came to Peter, and said,

"Doth not your master pay tribute?"

He saith,

"Yes."

And when he was come into the house, Jesus prevented him, saying,

"What thinkest thou, Simon? of whom do the kings of the earth take "custom or tribute? of their own children, or of strangers?"

Peter saith unto him,

"Of strangers."

Jesus saith unto him,

"Then are the children free. Notwithstanding, lest we should offend "them, go thou to the sea, and cast[1] a[5] [g] hook, and take up the fish that "first cometh up; and when thou hast opened his mouth, thou shalt find "a piece of money: that take, and give unto them for me and thee."[1]

Then[3] at the same time,[1] there arose a reasoning among them, which of them should be greatest. And Jesus perceiving the thought of their heart,[3] and being in the house,[2] asked[h] them,

"What was it that ye disputed among yourselves by the way?"

But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

And he sat down, and called the twelve;[2] and[5] the disciples[1] came[1] unto Jesus, saying,

"Who is the greatest in the kingdom of heaven?"[1]

And[2] he[5] saith unto them,

"If any man desire to be first, the same shall be last of all, and servant "of all."[2]

And Jesus called a little child unto him,[1] and[2] took[2] [i] him[5] [k] and set him by him[3] in the midst of them: and when he had taken him in his arms, he said unto them,[2]

"Verily I say unto you, Except ye be converted, and become as little "children, ye shall not enter into the kingdom of heaven. Whosoever "therefore shall humble himself as this little child, the same is greatest in "the kingdom of heaven. And[1] whosoever[l] shall receive this child,[3] or[5] "one of such[2] little[1] children,[m] in my name, receiveth me: and whosoever "shall receive me, receiveth not me, but him that sent me:[2] for he that "is least among you all, the same shall be great."[3]

Matt. 17. 22–27. — 18. 1–5. Mark 9. 31–37. Luke 9. 43–48.

[a] But while they.[3]
[b] he.[2 3]
[c] is.[2]
[d] be raised.[1]
[e] this.[3]
[f] feared.[3]
[g] an.[1]
[h] he asked.[2]
[i] he took.[2]
[k] a child.[2 3]
[l] whoso.[1]
[m] child.[1]

Matt. 18. 5-18.
Mark 9. 38-50.
Luke 9. 49, 50.

And John answered him, saying,[a]
"Master, we saw one casting out devils in thy name, and he followeth
"not us: and we forbad him, because he followeth not[2] with us."[3]
But[b] Jesus said[2] unto him,
"Forbid him not:[3] for there is no man which shall do a miracle
"in my name, that can lightly speak evil of me. For he that is not
"against us is on our part.[c] For whosoever shall give you a cup of water
"to drink in my name, because ye belong to Christ, verily I say unto
"you, he shall not lose his reward.[2] But[1] [d] whosoever[e] shall offend
"one of these little ones that[f] believe in me, it[2] were[g] better for him
"that a milstone were hanged about his neck, and that he were[1] cast
"into[2] and[5] drowned in the depth of the sea. Woe unto the world
"because of offences! for it must needs be that offences come; but
"woe to that man by whom the offence cometh! Wherefore[1] [h] if thy
"hand offend thee, cut it[i] off[2] and cast[1] it[5] [i] from thee:[1] it is better for
"thee to enter into life maimed,[2] rather[1] than having two hands to
"go into hell, into the fire that never shall be quenched:[k] where their
"worm dieth not, and the fire is not quenched. And[l] if thy foot offend
"thee, cut it[i] off,[2] and cast it[i] from thee:[5] it is better for thee to enter
"halt[m] into life,[2] rather[5] than having two feet[n] to be cast into hell,
"into the fire that never shall be quenched:[k] where their worm dieth
"not, and the fire is not quenched.[2] And if thine eye offend thee, pluck
"it out, and cast it from thee:[1] it is better for thee to enter into[1] the
"kingdom of God[o] with one eye,[2] rather than having two eyes to be cast
"into hell fire:[1] where their worm dieth not, and the fire is not
"quenched. For every one shall be salted with fire, and every sacrifice
"shall be salted with salt. Salt is good: but if the salt have lost his
"saltness, wherewith will ye season it? Have salt in yourselves, and have
"peace one with another.[2]

"Take heed that ye despise not one of these little ones; for I say unto
"you, That in heaven their angels do always behold the face of my Father
"which is in heaven. For the Son of man is come to save that which
"was lost. How think ye? if a man have[1] a[5] [p] hundred sheep, and one
"of them be gone astray, doth he not leave the ninety and nine, and goeth
"into the mountains, and seeketh that which is gone astray? And if so
"be that he find it, verily I say unto you, he rejoiceth more of that sheep,
"than of the ninety and nine which went not astray. Even so it
"is not the will of your Father which is in heaven, that one of these
"little ones should perish. Moreover if thy brother shall trespass against
"thee, go and tell him his fault between thee and him alone: if he shall
"hear thee, thou hast gained thy brother. But if he will not hear thee,
"then take with thee one or two more, that in the mouth of two or three
"witnesses every word may be established. And if he shall neglect to
"hear them, tell it unto the church: but if he neglect to hear the church,
"let him be unto thee as[1] a[5] [p] heathen man and a publican. Verily I
"say unto you, Whatsoever ye shall bind on earth shall be bound in[1]

[a] and said.[3]
[b] And.[3]
[c] for us.[3]
[d] And.[2]
[e] whoso.[1]
[f] which.[1]
[g] is.[2]
[h] And.[2]
[i] them.[1]
[k] everlasting fire.[1]
[l] Or.[1]
[m] or halt.[1]
[n] or two feet.[1]
[o] life.[1]
[p] an.[1]

"heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Matt. 18. 18-35.
"Again I say unto you, That if two of you shall agree on earth as touch-
"ing any thing that they shall ask, it shall be done for them of my Father
"which is in heaven. For where two or three are gathered together in
"my name, there am I in the midst of them."

Then came Peter to him, and said,

"Lord, how oft shall my brother sin against me, and I forgive him?
"till seven times?"

Jesus saith unto him,

"I say not unto thee, Until seven times: but, Until seventy times
"seven. Therefore is the kingdom of heaven likened unto a certain king,
"which would take account of his servants. And when he had begun to
"reckon, one was brought unto him, which owed him ten thousand
"talents. But forasmuch as he had not to pay, his lord commanded him
"to be sold, and his wife, and children, and all that he had, and payment
"to be made. The servant therefore fell down, and worshipped him,
"saying, 'Lord, have patience with me, and I will pay thee all.' Then
"the lord of that servant was moved with compassion, and loosed him,
"and forgave him the debt. But the same servant went out, and found
"one of his fellowservants, which owed him [1] a [5 a] hundred pence: and he [a] an. [1]
"laid hands on him, and took him by the throat, saying, 'Pay me that
"'thou owest.' And his fellowservant fell down at his feet, and besought
"him, saying, 'Have patience with me, and I will pay thee all.' And
"he would not: but went and cast him into prison, till he should
"pay the debt. So when his fellowservants saw what was done, they
"were very sorry, and came and told unto their lord all that was done.
"Then his lord, after that he had called him, said unto him, 'O thou
"'wicked servant, I forgave thee all that debt, because thou desiredst me:
"'shouldest not thou also have had compassion on thy fellowservant, even
"'as I had pity on thee?' And his lord was wroth, and delivered him
"to the tormentors, till he should pay all that was due unto him. So
"likewise shall my heavenly Father do also unto you, if ye from your
"hearts forgive not every one his brother their trespasses." [1]

CHAPTER XXXIII.

Departure of Jesus from Galilee.— Samaria.— The Seventy Disciples. Healing of Ten Lepers.

NOW the Jews' feast of tabernacles was at hand. The brethren of John 7. 2-5.
Jesus [5 b] therefore said unto him, [b] his brethren. [4]

"Depart hence, and go into Judea, that thy disciples also may see the
"works that thou doest. For there is no man that doeth any thing in
"secret, and he himself seeketh to be known openly. If thou do these
"things, shew thyself to the world."

For neither did his brethren believe in him.[4]

Matt. 19. 1.
Mark 10. 1.
Luke 9. 51-62.
— 10. 1-3.
John 7. 6-10.

Then Jesus said unto them,

"My time is not yet come: but your time is alway ready. The world "cannot hate you; but me it hateth, because I testify of it, that the works "thereof are evil. Go ye up unto this feast: I go not up yet unto this "feast; for my time is not yet full come." [4]

[a] he.[4]
[b] finished [1]
[c] sayings [1]

And it came to pass, that when Jesus [a] had [1] said [b] these words [c] unto them, he abode still in Galilee. But when his brethren were gone up, then [4] he [1] arose from thence, and [2] departed from Galilee, and [1] went [4] also up unto the feast, not openly, but as it were in secret.[4]

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said,

[d] Elias.[3]

"Lord, wilt thou that we command fire to come down from heaven, and "consume them, even as [3] Elijah [5] [d] did?"

But he turned, and rebuked them, and said,

"Ye know not what manner of spirit ye are of. For the Son of man is "not come to destroy men's lives, but to save them."

And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him,

"Lord, I will follow thee whithersoever thou goest."

And Jesus said unto him,

"Foxes have holes, and birds of the air have nests; but the Son of man "hath not where to lay his head."

And he said unto another,

"Follow me."

But he said,

"Lord, suffer me first to go and bury my father."

Jesus said unto him,

"Let the dead bury their dead: but go thou and preach the kingdom "of God."

And another also said,

"Lord, I will follow thee; but let me first go bid them farewell, which "are at home at my house."

And Jesus said unto him,

"No man, having put his hand to the plough, and looking back, is fit "for the kingdom of God." [3]

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them,

"The harvest truly is great, but the labourers are few: pray ye there-"fore the Lord of the harvest, that he would send forth labourers into his "harvest. Go your ways: behold, I send you forth as lambs among [3]

"wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by "the way. And into whatsoever house ye enter, first say, 'Peace be to "'this house.' And if the son of peace be there, your peace shall rest "upon it: if not, it shall turn to you again. And in the same house "remain, eating and drinking such things as they give: for the labourer "is worthy of his hire. Go not from house to house. And into whatso-"ever city ye enter, and they receive you, eat such things as are set before "you: and heal the sick that are therein, and say unto them, 'The king-"'dom of God is come nigh unto you.' But into whatsoever city ye "enter, and they receive you not, go your ways out into the streets of the "same, and say, 'Even the very dust of your city, which cleaveth on us, "'we do wipe off against you: notwithstanding be ye sure of this, that "'the kingdom of God is come nigh unto you.' But I say unto you, that "it shall be more tolerable in that day for Sodom, than for that city. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty "works had been done in Tyre and Sidon, which have been done in you, "they had a great while ago repented, sitting in sackcloth and ashes. But "it shall be more tolerable for Tyre and Sidon at the judgment than for "you. And thou, Capernaum, which art exalted to heaven, shalt be "thrust down to hell. He that heareth you heareth me; and he that "despiseth you despiseth me; and he that despiseth me despiseth him that "sent me."[3] Luke 10. 3-16. — 17. 11-19.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said,

"Jesus, Master, have mercy on us."

And when he saw them, he said unto them,

"Go shew yourselves unto the priests."

And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said,

"Were there not ten cleansed? but where are the nine? There are not "found that returned to give glory to God, save this stranger."

And he said unto him,

"Arise, go thy way: thy faith hath made thee whole."[3]

CHAPTER XXXIV.

Teaching of Jesus in the Temple.—Officers sent by the Pharisees to take him.

THEN the Jews sought him at the feast, and said, John 7. 11.
"Where is he?"[4]

John 7. 12-33.

And there was much murmuring among the people concerning him: for some said,

"He is a good man."

Others said,

"Nay, but he deceiveth the people."

Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught.

And the Jews marvelled, saying,

"How knoweth this man letters, having never learned?"

Jesus answered them, and said,

"My doctrine is not mine, but his that sent me. If any man will do "his will, he shall know of the doctrine, whether it be of God, or whether "I speak of myself. He that speaketh of himself seeketh his own glory: "but he that seeketh his glory that sent him, the same is true, and no "unrighteousness is in him. Did not Moses give you the law? and yet "none of you keepeth the law. Why go ye about to kill me?"

The people answered and said,

"Thou hast a devil: who goeth about to kill thee?"

Jesus answered and said unto them,

"I have done one work, and ye all marvel. Moses therefore gave unto "you circumcision; (not because it is of Moses, but of the fathers;) and "ye on the sabbath day circumcise a man. If a man on the sabbath day "receive circumcision, that the law of Moses should not be broken; are "ye angry at me, because I have made a man every whit whole on the "sabbath day? Judge not according to the appearance, but judge "righteous judgment."

Then said some of them of Jerusalem,

"Is not this he, whom they seek to kill? But, lo, he speaketh boldly, "and they say nothing unto him. Do the rulers know indeed that this "is the very Christ? Howbeit we know this man whence he is: but "when Christ cometh, no man knoweth whence he is."

Then cried Jesus in the temple as he taught, saying,

"Ye both know me, and ye know whence I am: and I am not come "of myself, but he that sent me is true, whom ye know not. But I know "him: for I am from him, and he hath sent me."

Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him, and said,

"When Christ cometh, will he do more miracles than these which this "man hath done?"

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them,

"Yet a little while am I with you, and then I go unto him that sent

"me. Ye shall seek me, and shall not find me: and where I am, thither "ye cannot come." John 7. 33–53. — 8. 1.

Then said the Jews among themselves,

"Whither will he go, that we shall not find him? will he go unto the "dispersed among the Gentiles, and teach the Gentiles? What manner of "saying is this that he said, 'Ye shall seek me, and shall not find me: and "'where I am, thither ye cannot come?"

In the last day, that great day of the feast, Jesus stood and cried, saying,

"If any man thirst, let him come unto me, and drink. He that believeth "on me, as the scripture hath said, out of his belly shall flow rivers of "living water."

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said,

"Of a truth this is the Prophet."

Others said,

"This is the Christ."

But some said,

"Shall Christ come out of Galilee? Hath not the scripture said, 'That "'Christ cometh of the seed of David, and out of the town of Bethlehem, "'where David was'?"

So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them,

"Why have ye not brought him?"

The officers answered,

"Never man spake like this man."

Then answered them the Pharisees,

"Are ye also deceived? Have any of the rulers or of the Pharisees "believed on him? But this people who knoweth not the law are "cursed."

Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

"Doth our law judge any man, before it hear him, and know what he "doeth?"

They answered and said unto him,

"Art thou also of Galilee? Search, and look: for out of Galilee ariseth "no prophet."

And every man went unto his own house.[4]

And[5] Jesus went unto the mount of Olives.[4]

CHAPTER XXXV.

The Woman taken in Adultery.—Further Discussions in the Temple.—The Jews attempt to Stone Jesus.

John 8. 2-19.

AND early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him,

"Master, this woman was taken in adultery, in the very act. Now "Moses in the law commanded us, that such should be stoned: but what "sayest thou?"

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them,

"He that is without sin among you, let him first cast a stone at her."

And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her,

"Woman, where are those thine accusers? hath no man condemned thee?"

She said,

"No man, Lord."

And Jesus said unto her,

"Neither do I condemn thee: go, and sin no more."

Then spake Jesus again unto them, saying,

"I am the light of the world: he that followeth me shall not walk in "darkness, but shall have the light of life."

The Pharisees therefore said unto him,

"Thou bearest record of thyself; thy record is not true."

Jesus answered and said unto them,

"Though I bear record of myself, yet my record is true: for I know "whence I came, and whither I go; but ye cannot tell whence I come, "and whither I go. Ye judge after the flesh; I judge no man. And yet "if I judge, my judgment is true: for I am not alone, but I and the "Father that sent me. It is also written in your law, that the testimony "of two men is true. I am one that bear witness of myself, and the "Father that sent me beareth witness of me."

Then said they unto him,

"Where is thy Father?"

Jesus answered,

"Ye neither know me, nor my Father: if ye had known me, ye should "have known my Father also."

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. John 8. 20-41.

Then said Jesus again unto them,

"I go my way, and ye shall seek me, and shall die in your sins: "whither I go, ye cannot come."

Then said the Jews,

"Will he kill himself? because he saith, 'Whither I go, ye cannot "'come.'"

And he said unto them,

"Ye are from beneath; I am from above: ye are of this world; I "am not of this world. I said therefore unto you, that ye shall die in "your sins: for if ye believe not that I am he, ye shall die in your sins."

Then said they unto him,

"Who art thou?"

And Jesus saith unto them,

"Even the same that I said unto you from the beginning. I have "many things to say and to judge of you: but he that sent me is true; "and I speak to the world those things which I have heard of him."

They understood not that he spake to them of the Father.

Then said Jesus unto them,

"When ye have lifted up the Son of man, then shall ye know that I "am he, and that I do nothing of myself; but as my Father hath taught "me, I speak these things. And he that sent me is with me: the Father "hath not left me alone; for I do always those things that please him."

As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him,

"If ye continue in my word, then are ye my disciples indeed; and ye "shall know the truth, and the truth shall make you free."

They answered him,

"We be Abraham's seed, and were never in bondage to any man: how "sayest thou, 'Ye shall be made free'?"

Jesus answered them,

"Verily, verily, I say unto you, Whosoever committeth sin is the "servant of sin. And the servant abideth not in the house for ever: but "the Son abideth ever. If the Son therefore shall make you free, ye shall "be free indeed. I know that ye are Abraham's seed; but ye seek to "kill me, because my word hath no place in you. I speak that which I "have seen with my Father: and ye do that which ye have seen with "your father."

They answered and said unto him,

"Abraham is our father."

Jesus saith unto them,

"If ye were Abraham's children, ye would do the works of Abraham. "But now ye seek to kill me, a man that hath told you the truth, which "I have heard of God: this did not Abraham. Ye do the deeds of your "father."[4]

John 8. 41-59.

Then said they to him,

"We be not born of fornication; we have one Father, even God."

Jesus said unto them,

"If God were your Father, ye would love me: for I proceeded forth "and came from God; neither came I of myself, but he sent me. Why "do ye not understand my speech? even because ye cannot hear my "word. Ye are of your father the devil, and the lusts of your father ye "will do. He was a murderer from the beginning, and abode not in the "truth, because there is no truth in him. When he speaketh a lie, he "speaketh of his own: for he is a liar, and the father of it. And because "I tell you the truth, ye believe me not. Which of you convinceth me "of sin? And if I say the truth, why do ye not believe me? He that is "of God heareth God's words: ye therefore hear them not, because ye are "not of God."

Then answered the Jews, and said unto him,

"Say we not well that thou art a Samaritan, and hast a devil?"

Jesus answered,

"I have not a devil; but I honour my Father, and ye do dishonour me. "And I seek not mine own glory: there is one that seeketh and judgeth. "Verily, verily, I say unto you, If a man keep my saying, he shall never "see death."

Then said the Jews unto him,

"Now we know that thou hast a devil. Abraham is dead, and the "prophets; and thou sayest, 'If a man keep my saying, he shall never "'taste of death.' Art thou greater than our father Abraham, which is "dead? and the prophets are dead: whom makest thou thyself?"

Jesus answered,

"If I honour myself, my honour is nothing: it is my Father that "honoureth me; of whom ye say, that he is your God: yet ye have not "known him; but I know him: and if I should say, I know him not, I "shall be a liar like unto you: but I know him, and keep his saying. "Your father Abraham rejoiced to see my day: and he saw it, and was "glad."

Then said the Jews unto him,

"Thou art not yet fifty years old, and hast thou seen Abraham?"

Jesus said unto them,

"Verily, verily, I say unto you, Before Abraham was, I am."

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.[4]

CHAPTER XXXVI.

The Parable of the Good Samaritan.—Martha and Mary.—The Lord's Prayer.—The Return of the Seventy.

AND, behold, a certain lawyer stood up, and tempted him, say- Luke 10. 25-41.

"Master, what shall I do to inherit eternal life?"

He said unto him,

"What is written in the law? how readest thou?"

And he answering said,

"Thou shalt love the Lord thy God with all thy heart, and with all "thy soul, and with all thy strength, and with all thy mind; and thy "neighbour as thyself."

And he said unto him,

"Thou hast answered right: this do, and thou shalt live."

But he, willing to justify himself, said unto Jesus,

"And who is my neighbour?"

And Jesus answering said,

"A certain man went down from Jerusalem to Jericho, and fell among "thieves, which stripped him of his raiment, and wounded him, and de- "parted, leaving him half dead. And by chance there came down a "certain priest that way: and when he saw him, he passed by on the "other side. And likewise a Levite, when he was at the place, came and "looked on him, and passed by on the other side. But a certain Samari- "tan, as he journeyed, came where he was: and when he saw him, he had "compassion on him, and went to him, and bound up his wounds, pouring "in oil and wine, and set him on his own beast, and brought him to an "inn, and took care of him. And on the morrow when he departed, he "took out two pence, and gave them to the host, and said unto him, "'Take care of him; and whatsoever thou spendest more, when I come "'again, I will repay thee.' Which now of these three, thinkest thou, "was neighbour unto him that fell among the thieves?"

And he said,

"He that shewed mercy on him."

Then said Jesus unto him,

"Go, and do thou likewise."

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said,

"Lord, dost thou not care that my sister hath left me to serve alone? "bid her therefore that she help me."

And Jesus answered and said unto her, [3]

Luke 10. 17-22, 41, 42. — 11. 1-13.

"Martha, Martha, thou art careful and troubled about many things: "but one thing is needful: and Mary hath chosen that good part, which "shall not be taken away from her."

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him,

"Lord, teach us to pray, as John also taught his disciples."

And he said unto them,

When ye pray, say,

"Our Father which art in heaven,
"Hallowed be thy name.
"Thy kingdom come.
"Thy will be done, as in heaven, so in earth.
"Give us day by day our daily bread.
"And forgive us our sins; for we also forgive every one that is "indebted to us.
"And lead us not into temptation; but deliver us from evil."

And he said unto them,

"Which of you shall have a friend, and shall go unto him at midnight, "and say unto him, 'Friend, lend me three loaves; for a friend of mine "'in his journey is come to me, and I have nothing to set before him.'? "And he from within shall answer and say, 'Trouble me not: the door "'is now shut, and my children are with me in bed; I cannot rise and "'give thee.' I say unto you, Though he will not rise and give him, "because he is his friend, yet because of his importunity he will rise and "give him as many as he needeth. And I say unto you, Ask, and it "shall be given you; seek, and ye shall find; knock, and it shall be "opened unto you. For every one that asketh receiveth; and he that "seeketh findeth; and to him that knocketh it shall be opened. If a son "shall ask bread of any of you that is a father, will he give him a stone? "or if he ask a fish, will he for a fish give him a serpent? Or if he shall "ask an egg, will he offer him a scorpion? If ye then, being evil, know "how to give good gifts unto your children: how much more shall your "heavenly Father give the Holy Spirit to them that ask him." [3]

And the seventy returned again with joy, saying,

"Lord, even the devils are subject unto us through thy name."

And he said unto them,

"I beheld Satan as lightning fall from heaven. Behold, I give unto you "power to tread on serpents and scorpions, and over all the power of the "enemy: and nothing shall by any means hurt you. Notwithstanding in "this rejoice not, that the spirits are subject unto you; but rather rejoice, "because your names are written in heaven."

In that hour Jesus rejoiced in spirit, and said,

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid "these things from the wise and prudent, and hast revealed them unto "babes: even so, Father; for so it seemed good in thy sight. All things "are delivered to me of my Father: and no man knoweth who the Son [3]

"is, but the Father; and who the Father is, but the Son, and he to whom "the Son will reveal him." Luke 10. 22-24.

And he turned him unto his disciples, and said privately,

"Blessed are the eyes which see the things that ye see: for I tell you, "that many prophets and kings have desired to see those things which ye "see, and have not seen them: and to hear those things which ye hear, "and have not heard them." [3]

CHAPTER XXXVII.

The Healing of a Man born Blind, and consequent Controversy amongst the Jews.—The Departure of Jesus beyond Jordan.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, John 9. 1-12.

"Master, who did sin, this man, or his parents, that he was born "blind?"

Jesus answered,

"Neither hath this man sinned, nor his parents: but that the works of "God should be made manifest in him. I must work the works of him "that sent me, while it is day: the night cometh, when no man can "work. As long as I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him,

"Go, wash in the pool of Siloam," (which is by interpretation, "Sent.")

He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that was blind, said,

"Is not this he that sat and begged?"

Some said,

"This is he:"

Others said,

"He is like him:"

But he said,

"I am he."

Therefore said they unto him,

"How were thine eyes opened?"

He answered and said,

"A man that is called Jesus made clay, and anointed mine eyes, and "said unto me, 'Go to the pool of Siloam, and wash:' and I went and "washed, and I received sight."

Then said they unto him,

"Where is he?"

He said, [4]

John 10. 12-38.

[a] an. [4]

"catcheth them, and scattereth the sheep. The hireling fleeth, because "he is[4] a[5a] hireling, and careth not for the sheep. I am the good shep-"herd, and know my sheep, and am known of mine. As the Father "knoweth me, even so know I the Father: and I lay down my life for "the sheep. And other sheep I have, which are not of this fold: them "also I must bring, and they shall hear my voice; and there shall be one "fold, and one shepherd. Therefore doth my Father love me, because I "lay down my life, that I might take it again. No man taketh it from "me, but I lay it down of myself. I have power to lay it down, and I "have power to take it again. This commandment have I received of my "Father."

There was a division therefore again among the Jews for these sayings. And many of them said,

"He hath a devil, and is mad; why hear ye him?"

Others said,

"These are not the words of him that hath a devil. Can a devil open "the eyes of the blind?"

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him,

"How long dost thou make us to doubt? If thou be the Christ, tell "us plainly."

Jesus answered them,

"I told you, and ye believed not: the works that I do in my Father's "name, they bear witness of me. But ye believe not, because ye are not "of my sheep, as I said unto you. My sheep hear my voice, and I know "them, and they follow me: and I give unto them eternal life; and they "shall never perish, neither shall any man pluck them out of my hand. "My Father, which gave them me, is greater than all; and no man is "able to pluck them out of my Father's hand. I and my Father "are one."

Then the Jews took up stones again to stone him.

Jesus answered them,

"Many good works have I shewed you from my Father; for which of "those works do ye stone me?"

The Jews answered him, saying,

"For a good work we stone thee not; but for blasphemy; and because "that thou, being a man, makest thyself God."

Jesus answered them,

"Is it not written in your law, 'I said, Ye are gods?' If he called "them gods, unto whom the word of God came, and the scripture cannot "be broken; say ye of him, whom the Father hath sanctified, and sent "into the world, 'Thou blasphemest;' because I said, I am the Son of "God? If I do not the works of my Father, believe me not. But if I "do, though ye believe not me, believe the works: that ye may know, "and believe, that the Father is in me, and I in him."[4]

Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. John 10. 39-42.

And many resorted unto him, and said,

"John did no miracle: but all things that John spake of this man "were true."

And many believed on him there.[4]

CHAPTER XXXVIII.

The Raising of Lazarus.—Conspiracy of the Chief Priests and Pharisees. —Retirement of Jesus to Ephraim.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, John 11. 1-16.

"Lord, behold, he whom thou lovest is sick."

When Jesus heard that, he said,

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples,

"Let us go into Judea again."

His disciples say unto him,

"Master, the Jews of late sought to stone thee; and goest thou thither "again?"

Jesus answered,

"Are there not twelve hours in the day? If any man walk in the day, "he stumbleth not, because he seeth the light of this world. But if a "man walk in the night, he stumbleth, because there is no light in "him."

These things said he: and after that he saith unto them,

"Our friend Lazarus sleepeth; but I go, that I may awake him out "of sleep."

Then said his disciples,

"Lord, if he sleep, he shall do well."

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly,

"Lazarus is dead. And I am glad for your sakes that I was not there, "to the intent ye may believe; nevertheless let us go unto him."

Then said Thomas, which is called Didymus, unto his fellow-disciples,

"Let us also go, that we may die with him."[4]

John 11. 17-38.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus,

"Lord, if thou hadst been here, my brother had not died. But I "know, that even now, whatsoever thou wilt ask of God, God will give "it thee."

Jesus saith unto her,

"Thy brother shall rise again."

Martha saith unto him,

"I know that he shall rise again in the resurrection at the last day."

Jesus said unto her,

"I am the resurrection, and the life: he that believeth in me, though "he were dead, yet shall he live: and whosoever liveth and believeth in "me shall never die. Believest thou this?"

She saith unto him,

"Yea, Lord: I believe that thou art the Christ, the Son of God, "which should come into the world."

And when she had so said, she went her way, and called Mary her sister secretly, saying,

"The Master is come, and calleth for thee."

As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying,

"She goeth unto the grave to weep there."

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him,

"Lord, if thou hadst been here, my brother had not died."

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said,

"Where have ye laid him?"

They said unto him,

"Lord, come and see."

Jesus wept.

Then said the Jews,

"Behold, how he loved him!"

And some of them said,

"Could not this man, which opened the eyes of the blind, have caused "that even this man should not have died?"

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.[4]

John 11. 39-54.

Jesus said,
"Take ye away the stone."
Martha, the sister of him that was dead, saith unto him,
"Lord, by this time he stinketh: for he hath been dead four days."
Jesus saith unto her,
"Said I not unto thee, that, if thou wouldest believe, thou shouldest "see the glory of God?"
Then they took away the stone from the place where the dead was laid.
And Jesus lifted up his eyes, and said,
"Father, I thank thee that thou hast heard me. And I knew that "thou hearest me always: but because of the people which stand by "I said it, that they may believe that thou hast sent me."
And when he thus had spoken, he cried with a loud voice,
"Lazarus, come forth."
And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin.
Jesus saith unto them,
"Loose him, and let him go."
Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.
Then gathered the chief priests and the Pharisees a council, and said,
"What do we? for this man doeth many miracles. If we let him thus "alone, all men will believe on him: and the Romans shall come and take "away both our place and nation."
And one of them, named Caiaphas, being the high priest that same year, said unto them,
"Ye know nothing at all, nor consider that it is expedient for us, that "one man should die for the people, and that the whole nation perish "not."
And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.[4]

CHAPTER XXXIX.

Miracles on the Sabbath day.—Jesus on Self-exaltation.—The Parable of the Great Supper.

Matt. 19. 1, 2.
Mark 10. 1.
Luke 13. 10-25.

[a] came.[1]
[b] beyond.[1]

AND he[2] cometh[a] into the coasts of Judea by the farther side of[b] Jordan: and the people resort unto him again;[2] and great multitudes followed him;[1] and as he was wont, he taught them again,[2] and[1] healed them there.[1]

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her,

"Woman, thou art loosed from thine infirmity."

And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people,

"There are six days in which men ought to work: in them therefore "come and be healed, and not on the sabbath day."

The Lord then answered him, and said,

"Thou hypocrite, doth not each one of you on the sabbath loose his ox "or his ass from the stall, and lead him away to watering? And ought "not this woman, being a daughter of Abraham, whom Satan hath bound, "lo, these eighteen years, be loosed from this bond on the sabbath "day?"

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he,

"Unto what is the kingdom of God like? and whereunto shall I "resemble it? It is like a grain of mustard seed, which a man took, and "cast into his garden; and it grew, and waxed a great tree; and the fowls "of the air lodged in the branches of it."

And again he said,

"Whereunto shall I liken the kingdom of God? It is like leaven, "which a woman took and hid in three measures of meal, till the whole "was leavened."

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

Then said one unto him,

"Lord, are there few that be saved?"

And he said unto them,

"Strive to enter in at the strait gate: for many, I say unto you, will "seek to enter in, and shall not be able. When once the master of the[3]

"house is risen up, and hath shut to the door, and ye begin to stand "without, and to knock at the door, saying, 'Lord, Lord, open unto "'us;' and he shall answer and say unto you, 'I know you not whence "'ye are:' then shall ye begin to say, 'We have eaten and drunk in thy "'presence, and thou hast taught in our streets.' But he shall say, 'I tell "'you, I know you not whence ye are; depart from me, all ye workers "'of iniquity.' There shall be weeping and gnashing of teeth, when ye "shall see Abraham, and Isaac, and Jacob, and all the prophets, in the "kingdom of God, and you yourselves thrust out. And they shall come "from the east, and from the west, and from the north, and from the "south, and shall sit down in the kingdom of God. And, behold, there "are last which shall be first, and there are first which shall be last." Luke 13. 25–35 — 14. 1–11.

The same day there came certain of the Pharisees, saying unto him,

"Get thee out, and depart hence: for Herod will kill thee."

And he said unto them,

"Go ye, and tell that fox, Behold, I cast out devils, and I do cures "to day and to morrow, and the third day I shall be perfected. Nevertheless "I must walk to day, and to morrow, and the day following: for it cannot "be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, "which killest the prophets, and stonest them that are sent unto thee; "how often would I have gathered thy children together, as a hen doth "gather her brood under her wings, and ye would not! Behold, your "house is left unto you desolate: and verily I say unto you, ye shall not "see me, until the time come when ye shall say, 'Blessed is he that "'cometh in the name of the Lord.'"

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying,

"Is it lawful to heal on the sabbath day?"

And they held their peace. And he took him, and healed him, and let him go; and answered them, saying,

"Which of you shall have an ass or an ox fallen into a pit, and will not "straightway pull him out on the sabbath day?"

And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

"When thou art bidden of any man to a wedding, sit not down in the "highest room; lest a more honourable man than thou be bidden of "him; and he that bade thee and him come and say to thee, 'Give this "'man place;' and thou begin with shame to take the lowest room. But "when thou art bidden, go and sit down in the lowest room; that when "he that bade thee cometh, he may say unto thee, 'Friend, go up "'higher:' then shalt thou have worship in the presence of them that sit "at meat with thee. For whosoever exalteth himself shall be abased; and "he that humbleth himself shall be exalted." [3]

Luke 14. 12-24.

Then said he also to him that bade him,

"When thou makest a dinner or a supper, call not thy friends, nor thy "brethren, neither thy kinsmen, nor thy rich neighbours; lest they also "bid thee again, and a recompence be made thee. But when thou makest "a feast, call the poor, the maimed, the lame, the blind: and thou shalt "be blessed; for they cannot recompense thee: for thou shalt be recom-"pensed at the resurrection of the just."

And when one of them that sat at meat with him heard these things, he said unto him,

"Blessed is he that shall eat bread in the kingdom of God."

Then said he unto him,

"A certain man made a great supper, and bade many: and sent his "servant at supper time to say to them that were bidden, 'Come; for all "'things are now ready.' And they all with one consent began to make "excuse. The first said unto him, 'I have bought a piece of ground, "'and I must needs go and see it: I pray thee have me excused.' And "another said, 'I have bought five yoke of oxen, and I go to prove "'them: I pray thee have me excused.' And another said, 'I have "'married a wife, and therefore I cannot come.' So that servant came, "and shewed his lord these things. Then the master of the house being "angry said to his servant, 'Go out quickly into the streets and lanes of "'the city, and bring in hither the poor, and the maimed, and the halt, "'and the blind.' And the servant said, 'Lord, it is done as thou hast "'commanded, and yet there is room.' And the lord said unto the "servant, 'Go out into the highways, and hedges, and compel them to "'come in, that my house may be filled. For I say unto you, That none "'of those men which were bidden shall taste of my supper.'"[3]

CHAPTER XL.

Parables—the Builder of the Tower—the King with Ten Thousand—the Lost Sheep—the Lost Piece of Money—the Prodigal Son—the Unjust Steward—the Rich Man and Lazarus.

Luke 14. 25-31.

AND there went great multitudes with him: and he turned, and said unto them,

"If any man come to me, and hate not his father, and mother, and "wife, and children, and brethen, and sisters, yea, and his own life also, "he cannot be my disciple. And whosoever doth not bear his cross, and "come after me, cannot be my disciple. For which of you, intending to "build a tower, sitteth not down first, and counteth the cost, whether he "have sufficient to finish it? Lest haply, after he hath laid the founda-"tion, and is not able to finish it, all that behold it begin to mock him, "saying, 'This man began to build, and was not able to finish.' Or "what king, going to make war against another king, sitteth not down[3]

"first, and consulteth whether he be able with ten thousand to meet him "that cometh against him with twenty thousand? Or else, while the "other is yet a great way off, he sendeth an ambassage, and desireth con-"ditions of peace. So likewise, whosoever he be of you that forsaketh not "all that he hath, he cannot be my disciple. Salt is good: but if the "salt have lost his savour, wherewith shall it be seasoned? It is neither "fit for the land, nor yet for the dunghill; but men cast it out. He that "hath ears to hear, let him hear." Luke 14. 31-35. — 15. 1-21.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying,

"This man receiveth sinners, and eateth with them."

And he spake this parable unto them, saying,

"What man of you, having[3] a[5a] hundred sheep, if he lose one of "them, doth not leave the ninety and nine in the wilderness, and go after "that which is lost, until he find it? And when he hath found it, he "layeth it on his shoulders, rejoicing. And when he cometh home, he "calleth together his friends and neighbours, saying unto them, 'Rejoice "'with me; for I have found my sheep which was lost.' I say unto you, "that likewise joy shall be in heaven over one sinner that repenteth, "more than over ninety and nine just persons, which need no re-"pentance. [a] an.[3]

"Either what woman having ten pieces of silver, if she lose one piece, "doth not light a candle, and sweep the house, and seek diligently till she "find it? And when she hath found it, she calleth her friends and her "neighbours together, saying, 'Rejoice with me; for I have found the "'piece which I had lost.' Likewise, I say unto you, there is joy in the "presence of the angels of God over one sinner that repenteth."

And he said,

"A certain man had two sons: and the younger of them said to his "father, 'Father, give me the portion of goods that falleth to me.' And "he divided unto them his living. And not many days after the younger "son gathered all together, and took his journey into a far country, and "there wasted his substance with riotous living. And when he had "spent all, there arose a mighty famine in that land; and he began to be "in want. And he went and joined himself to a citizen of that country; "and he sent him into his fields to feed swine. And he would fain have "filled his belly with the husks that the swine did eat: and no man gave "unto him. And when he came to himself, he said, 'How many hired "'servants of my father's have bread enough and to spare, and I perish "'with hunger! I will arise and go to my father, and will say unto him, "'Father, I have sinned against heaven, and before thee, and am no more "'worthy to be called thy son: make me as one of thy hired servants.' "And he arose, and came to his father. But when he was yet a great "way off, his father saw him, and had compassion, and ran, and fell on "his neck, and kissed him. And the son said unto him, 'Father, I have "'sinned against heaven, and in thy sight, and am no more worthy to be[3]

Luke 15. 21-32. — 16. 1-13.

" ' called thy son.' But the father said to his servants, ' Bring forth the
" ' best robe, and put it on him; and put a ring on his hand, and shoes on
" ' his feet: and bring hither the fatted calf, and kill it; and let us eat,
" ' and be merry: for this my son was dead, and is alive again; he was
" ' lost, and is found.' And they began to be merry. Now his elder son
" was in the field: and as he came and drew nigh to the house, he
" heard musick and dancing. And he called one of the servants, and
" asked what these things meant. And he said unto him, ' Thy brother
" ' is come; and thy father hath killed the fatted calf, because he hath
" ' received him safe and sound.' And he was angry, and would not go
" in: therefore came his father out, and intreated him. And he answering
" said to his father, ' Lo, these many years do I serve thee, neither
" ' transgressed I at any time thy commandment: and yet thou never
" ' gavest me a kid, that I might make merry with my friends: but
" ' as soon as this thy son was come, which hath devoured thy living with
" ' harlots, thou hast killed for him the fatted calf.' And he said unto
" him, ' Son, thou art ever with me, and all that I have is thine. It was
" ' meet that we should make merry, and be glad: for this thy brother
" ' was dead, and is alive again; and was lost, and is found.' "

And he said also unto his disciples,

" There was a certain rich man, which had a steward; and the same
" was accused unto him that he had wasted his goods. And he called
" him, and said unto him, ' How is it that I hear this of thee? give an
" ' account of thy stewardship; for thou mayest be no longer steward.'
" Then the steward said within himself, ' What shall I do? for my lord
" ' taketh away from me the stewardship: I cannot dig; to beg I am
" ' ashamed. I am resolved what to do, that, when I am put out of the
" ' stewardship, they may receive me into their houses.' So he called
" every one of his lord's debtors unto him, and said unto the first, ' How
[3] An. " ' much owest thou unto my lord?' And he said,[3] ' A [5a] hundred mea-
" ' sures of oil.' And he said unto him, ' Take thy bill, and sit down
" ' quickly, and write fifty.' Then said he to another, ' And how much
" ' owest thou?' And he said,[3] ' A [5a] hundred measures of wheat.' And
" he said unto him, ' Take thy bill, and write fourscore.' And the lord
" commended the unjust steward, because he had done wisely: for the
" children of this world are in their generation wiser than the children of
" light. And I say unto you, Make to yourselves friends of the mammon
" of unrighteousness; that, when ye fail, they may receive you into ever-
" lasting habitations. He that is faithful in that which is least is faithful
" also in much: and he that is unjust in the least is unjust also in much.
" If therefore ye have not been faithful in the unrighteous mammon, who
" will commit to your trust the true riches? And if ye have not been
" faithful in that which is another man's, who shall give you that which is
" your own? No servant can serve two masters: for either he will hate
" the one, and love the other; or else he will hold to the one, and despise
" the other. Ye cannot serve God and mammon." [3]

And the Pharisees also, who were covetous, heard all these things: and they derided him. Luke 16. 14-31. — 17. 1-6.

And he said unto them,

"Ye are they which justify yourselves before men; but God knoweth "your hearts: for that which is highly esteemed among men is abomina- "tion in the sight of God. The law and the prophets were until John: "since that time the kingdom of God is preached, and every man presseth "into it. And it is easier for heaven and earth to pass, than one tittle of "the law to fail. Whosoever putteth away his wife, and marrieth another, "committeth adultery: and whosoever marrieth her that is put away from "her husband committeth adultery.

"There was a certain rich man, which was clothed in purple and fine "linen, and fared sumptuously every day: and there was a certain beggar "named Lazarus, which was laid at his gate, full of sores, and desiring to "be fed with the crumbs which fell from the rich man's table: moreover "the dogs came and licked his sores. And it came to pass, that the "beggar died, and was carried by the angels into Abraham's bosom: the "rich man also died, and was buried; and in hell he lift up his eyes, "being in torments, and seeth Abraham afar off, and Lazarus in his "bosom. And he cried and said, 'Father Abraham, have mercy on me, "'and send Lazarus, that he may dip the tip of his finger in water, and "'cool my tongue; for I am tormented in this flame.' But Abraham "said, 'Son, remember that thou in thy lifetime receivedst thy good "'things, and likewise Lazarus evil things: but now he is comforted, and "'thou art tormented. And beside all this, between us and you there is "'a great gulf fixed: so that they which would pass from hence to you "'cannot; neither can they pass to us, that would come from thence.' "Then he said, 'I pray thee therefore, father, that thou wouldest send "'him to my father's house: for I have five brethren; that he may "'testify unto them, lest they also come into this place of torment.' "Abraham saith unto him, 'They have Moses and the prophets; let "'them hear them.' And he said, 'Nay, father Abraham: but if one "'went unto them from the dead, they will repent.' And he said unto "him, 'If they hear not Moses and the prophets, neither will they be "'persuaded, though one rose from the dead.'"

Then said he unto the disciples,

"It is impossible but that offences will come: but woe unto him "through whom they come! It were better for him that a milstone were "hanged about his neck, and he cast into the sea, than that he should "offend one of these little ones. Take heed to yourselves: If thy brother "trespass against thee, rebuke him; and if he repent, forgive him. And "if he trespass against thee seven times in a day, and seven times in a day "turn again to thee, saying, 'I repent;' thou shalt forgive him."

And the apostles said unto the Lord,

"Increase our faith."

And the Lord said,[3]

Luke 17. 6–10.

"If ye had faith as a grain of mustard seed, ye might say unto this "sycamine tree, 'Be thou plucked up by the roots, and be thou planted "'in the sea;' and it should obey you. But which of you, having "a servant plowing or feeding cattle, will say unto him by and by, when "he is come from the field, 'Go and sit down to meat'? And will not "rather say unto him, 'Make ready wherewith I may sup, and gird "'thyself, and serve me, till I have eaten and drunken; and afterward "'thou shalt eat and drink'? Doth he thank that servant because he "did the things that were commanded him? I trow not. So likewise "ye, when ye shall have done all those things which are commanded you, "say, 'We are unprofitable servants: we have done that which was our "'duty to do.'"[3]

CHAPTER XLI.

The Coming of the Kingdom of God.—Parables—the Importunate Widow—the Pharisee and Publican.—Divorce.—Jesus and Little Children.

Luke 17. 20–35.

AND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,

"The kingdom of God cometh not with observation: neither shall they "say, 'Lo here!' or, 'Lo there!' for, behold, the kingdom of God is "within you."

And he said unto the disciples,

"The days will come, when ye shall desire to see one of the days of the "Son of man, and ye shall not see it. And they shall say to you, 'See "'here;' or, 'See there:' go not after them, nor follow them. For as "the lightning, that lighteneth out of the one part under heaven, shineth "unto the other part under heaven; so shall also the Son of man be in "his day. But first must he suffer many things, and be rejected of this "generation. And as it was in the days of[3] Noah,[5a] so shall it be also in "the days of the Son of man. They did eat, they drank, they married "wives, they were given in marriage, until the day that[3] Noah[5a] entered "into the ark, and the flood came, and destroyed them all. Likewise also "as it was in the days of Lot; they did eat, they drank, they bought, "they sold, they planted, they builded; but the same day that Lot went "out of Sodom it rained fire and brimstone from heaven, and destroyed "them all. Even thus shall it be in the day when the Son of man is "revealed. In that day, he which shall be upon the housetop, and his "stuff in the house, let him not come down to take it away: and he that "is in the field, let him likewise not return back. Remember Lot's wife. "Whosoever shall seek to save his life shall lose it; and whosoever shall "lose his life shall preserve it. I tell you, in that night there shall be two "men in one bed; the one shall be taken, and the other shall be left. "Two women shall be grinding together; the one shall be taken, and[3]

[a] Noe.

"the other left. Two men shall be in the field; the one shall be taken, "and the other left."

Matt. 19. 3–6. Mark 10. 2–9. Luke 17. 35–37. — 18. 1–14.

And they answered and said unto him,

"Where, Lord?"

And he said unto them,

"Wheresoever the body is, thither will the eagles be gathered to-"gether."

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying,

"There was in a city a judge, which feared not God, neither regarded "man: and there was a widow in that city; and she came unto him, "saying, 'Avenge me of mine adversary.' And he would not for "a while: but afterward he said within himself, 'Though I fear not "'God, nor regard man; yet because this widow troubleth me, I will "'avenge her, lest by her continual coming she weary me.'"

And the Lord said,

"Hear what the unjust judge saith. And shall not God avenge his "own elect, which cry day and night unto him, though he bear long "with them? I tell you that he will avenge them speedily. Neverthe-"less, when the Son of man cometh, shall he find faith on the earth?"

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

"Two men went up into the temple to pray; the one a Pharisee, and "the other a publican. The Pharisee stood and prayed thus with himself, "'God, I thank thee, that I am not as other men are, extortioners, "'unjust, adulterers, or even as this publican. I fast twice in the week, "'I give tithes of all that I possess.' And the publican, standing afar off, "would not lift up so much as his eyes unto heaven, but smote upon his "breast, saying, 'God be merciful to me a sinner.' I tell you, this man "went down to his house justified rather than the other: for every one "that exalteth himself shall be abased; and he that humbleth himself "shall be exalted."[3]

And the Pharisees came[2] unto[a] him, tempting him, and[1] asked him,[2] saying unto him,

[a] to.[2]

"Is it lawful for a man to put away his wife for every cause?"

And he answered and said unto them,[1]

"What did Moses command you?"

And they said,

"Moses suffered to write a bill of divorcement, and to put her away."

And Jesus[b] answered and said unto them,[2]

"Have ye not read, that[1] God[2 b] which made them at the beginning[1] "of the creation,[2] made them male and female, and said, 'For this cause "'shall a man leave[1] his[2] father and mother, and shall cleave to his wife: "'and they twain shall be one flesh'? Wherefore[c] they are no more "twain, but one flesh. What therefore God hath joined together, let not "man put asunder."[1]

[b] he.[1]

[c] so then.[2]

Matt. 19. 7–15.
Mark 10. 10–16.
Luke 18. 15–17.

They say unto him,

"Why did Moses then command to give a writing of divorcement, and "to put her away?"

He saith unto them,

"Moses[a] because of[b] the hardness of your hearts[1 c] wrote you this "precept,[2] and[5] suffered you to put away your wives: but from the "beginning it was not so. And I say unto you, Whosoever shall put "away his wife, except it be for fornication, and shall marry another, "committeth adultery: and whoso marrieth her which is put away doth "commit adultery."[1]

And in the house his disciples asked him again of the same matter. And he saith unto them,

"Whosoever shall put away his wife, and marry another, committeth "adultery against her. And if a woman shall put away her husband, and "be married to another, she committeth adultery."[2]

His disciples say unto him,

"If the case of the man be so with his wife, it is not good to marry."

But he said unto them,

"All men cannot receive this saying, save they to whom it is given. "For there are some eunuchs, which were so born from their mother's "womb: and there are some eunuchs, which were made eunuchs of "men: and there be eunuchs, which have made themselves eunuchs "for the kingdom of heaven's sake. He that is able to receive it, let him "receive it."

Then were there[1 d] also[3] brought young[e] children[2 f] unto[1 g] him, that he should[1 h] put his hands on[i] them, and pray:[1] but when[k] his[l] disciples saw it, they rebuked[3] those[m] that brought them. But when Jesus saw it, he was much displeased, and[2] called them unto him, and[3] said unto them,

"Suffer the little children to come unto me, and forbid them not: for "of such is the kingdom of God."[n] Verily I say unto you, Whosoever "shall not receive the kingdom of God as a little child, he shall[2] in no "wise[3 o] enter therein."

And he took them up in his arms, put[p] his hands upon[q] them, and blessed them,[2] and departed thence.[1]

[a] he. 2
[b] for. 2
[c] heart. 2
[d] And they. 2 3
[e] little. 1
[f] infants. 3
[g] to. 3
[h] would. 3
[i] touch. 2 3
[k] and. 1 2
[l] the. 1
[m] them. 1 3
[n] heaven. 1
[o] not. 2
[p] laid. 1
[q] on. 1

CHAPTER XLII.

The Rich Young Ruler.—Parable of the Labourers in the Vineyard.

Matt. 19. 16.
Mark 10. 17.
Luke 18. 18.

AND when he was gone forth into the way,[2] behold[1] there came[2] a certain ruler[3 r] running, and kneeled to him, and asked[s] him,[2] saying,

"Good Master, what[3] good thing shall I do, that I may[1 t] inherit[u] "eternal life?"[2]

[r] one. 1 2
[s] said unto. 1
[t] to. 3
[u] have. 1

Matt. 19. 17–28.
Mark 10. 18–29.
Luke 18. 19–29.

And Jesus[a] said unto him,
"Why callest thou me good? there is none good but[b] one, that is, "God. Thou knowest the commandments:[2] if[c] thou wilt enter into life, "keep the commandments."
He saith unto him,
"Which?"
Jesus said,
"Thou shalt do no murder,[d] Thou shalt[e] not commit adultery, Thou "shalt[e] not steal, Thou shalt[e] not bear false witness,[1] Defraud not,[2] "Honour thy father and thy mother: and, Thou shalt love thy neigh-"bour as thyself."
The young man[1 f] answered and said[g] unto him,
"Master, all these things have I observed[2] and[5] kept from my youth "up: what lack I yet?"[1]
Now when Jesus heard these things,[h] he[3] beholding him loved him, and said unto him,[2]
"Yet[3] one thing thou lackest:[2] if thou wilt be perfect,[1] go thy way,[2] "and sell[1] all that[i] thou hast, and distribute unto[k] the poor, and thou "shalt have treasure in heaven:[3] and come, take up the cross, and "follow me."[2]
But[l] when the young man[m] heard that saying,[1 n] he was very[3] sad,[2 o] and went away grieved:[p] for he[2] was very rich[3] and[5] had great possessions.[2]
And when Jesus saw that he was very sorrowful,[q] he[3] looked round about, and saith[r] unto his disciples,
"How hardly shall they that have riches[s] enter into the kingdom of "God!"[t]
And the disciples were astonished at his words.
But Jesus answereth again, and saith unto them,
"Children, how hard is it for them that trust in riches to enter into "the kingdom of God?[2] And again I say unto you,[1] It[u] is easier for a "camel to go through the eye of a needle,[w] than for a rich man to enter "into the kingdom of God."
And[2] when his disciples heard it,[1] they[x] were astonished out of measure,[y] saying[z] among themselves,
"Who then can be saved?"
And[a] Jesus[b] looking upon[c] them saith[2 d] unto them,[1]
"With men it[e] is impossible, but not with God: for with God all "things are possible.[2] The things which are impossible with men are "possible with God."[3]
Then answered Peter and said[f] unto him,
"Behold,[g] we have forsaken[h] all, and[1] have followed thee;[2] what shall "we have therefore?"
And Jesus[1 i] answered and[2] said unto them,
"Verily I say unto you, That ye which have followed me, in the "regeneration when the Son of man shall sit in the throne of his glory, ye[1]

[a] he.[1]
[b] save.[3]
[c] but if.[1]
[d] Do not kill.[2 3]
[e] Do.[2 3]
[f] And he.[2 3]
[g] saith.[1]
[h] Then.[2]
[i] whatsoever.[2]
[k] give to.[1 2]
[l] And.[2 3]
[m] he.[3]
[n] this.[3]
[o] sad at that saying.[2]
[p] sorrowful.[1]
[q] Then.[1]
[r] said.[1 3]
[s] Verily I say unto you, That a rich man shall hardly.[1]
[t] heaven.[1]
[u] For it.[3]
[w] a needle's eye.[3]
[x] they that heard it.[3]
[y] exceedingly amazed.[1]
[z] said.[3]
[a] But.[1]
[b] he.[2]
[c] beheld.[1]
[d] and said.[1] said.[3]
[e] this.[1]
[f] began to say.[2]
[g] lo.[2 3]
[h] left.[2 3]
[i] he.[3]

Matt. 19. 28–30. — 20. 1–16. Mark 10. 29–31. Luke 18. 29, 30.

[a] there is no man. [2 3]
[b] left. [2 3]
[c] house. [2 3]
[d] or parents. [3]
[e] but he shall. [2] who shall not. [3]
[f] an. [1 2]
[g] hundredfold. [2] manifold more [3]
[h] eternal. [2]
[i] an. [1]

"also shall sit upon twelve thrones, judging the twelve tribes of Israel.
"And every one[a] that hath forsaken[b] houses,[c] or brethren, or sisters, or
"father, or mother,[d] or wife, or children, or lands, for my name's sake,[1]
"and the gospel's,[2] or[5] for the kingdom of God's sake,[3] shall[e] receive[2] a[5][f]
"hundredfold[g] now in this[2] present time,[3] houses and brethren, and
"sisters, and mothers, and children, and lands, with persecutions; and in
"the world to come[2] shall inherit everlasting[h] life. But many that are
"first shall be last; and the last shall be first.[1]

"For the kingdom of heaven is like unto a man that is[1] a[5][i] house-
"holder, which went out early in the morning to hire labourers into his
"vineyard. And when he had agreed with the labourers for a penny a
"day, he sent them into his vineyard. And he went out about the third
"hour, and saw others standing idle in the marketplace, and said unto
"them; 'Go ye also into the vineyard, and whatsoever is right I will
"'give you.' And they went their way. Again he went out about the
"sixth and ninth hour, and did likewise. And about the eleventh hour
"he went out, and found others standing idle, and saith unto them, 'Why
"'stand ye here all the day idle?' They say unto him, 'Because no man
"'hath hired us.' He saith unto them, 'Go ye also into the vineyard;
"'and whatsoever is right, that shall ye receive.' So when even was
"come, the lord of the vineyard saith unto his steward, 'Call the labourers,
"'and give them their hire, beginning from the last unto the first.' And
"when they came that were hired about the eleventh hour, they received
"every man a penny. But when the first came, they supposed that they
"should have received more; and they likewise received every man
"a penny. And when they had received it, they murmured against the
"goodman of the house, saying, 'These last have wrought but one hour,
"'and thou hast made them equal unto us, which have borne the burden
"'and heat of the day.' But he answered one of them, and said, 'Friend,
"'I do thee no wrong: didst not thou agree with me for a penny? Take
"'that thine is, and go thy way: I will give unto this last, even as unto
"'thee. Is it not lawful for me to do what I will with mine own? Is
"'thine eye evil, because I am good?' So the last shall be first, and the
"first last:[k] for many be called, but few chosen."[1]

[k] but many that are first shall be last; and the last first. [2]

CHAPTER XLIII.

The Sufferings of Jesus again Foretold.—The Ambition of James and John.—Jericho.—The Two Blind Men.—Zaccheus.—The Parable of the Ten Pounds.

Matt. 20. 17. Mark 10. 32, 33. Luke 18. 31.

[l] and. [2]
[m] said unto. [1 3]

AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.[2] Then[3][l] he took[2] unto him[3] again the twelve[2] disciples apart in the way,[1] and began to tell[m] them what things should happen unto him, saying,[2]

"Behold, we go up to Jerusalem;[2] and all things that are written by "the prophets concerning the Son of man shall be accomplished. For "he[3 a] shall be[2] betrayed[1] and[5] delivered unto the chief priests, and unto "the scribes; and they shall condemn him to death, and shall deliver "him to the Gentiles: and they shall[b] mock him[2 c] and shall spitefully "treat him,[5 d] and shall[e] scourge him, and shall spit upon him,[f] and "shall[2] crucify[1 g] and[5] kill him:[h] and the third day he shall rise "again."[2]

Matt. 20. 18-30. Mark 10. 33-46. Luke 18. 31-37.

[a] And the Son of man.[1 2]
[b] to.[1]
[c] he . . . shall be mocked.[3]
[d] spitefully entreated.[3]
[e] to.[1] they shall.[3]
[f] and spitted on.[3]
[g] to crucify.[1]
[h] put him to death.[3]

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.[3]

Then[i] came[k] to[l] him the mother of Zebedee's children with her sons,[1] James and John,[2 m] worshipping him, and desiring a certain thing of him,[1] saying,

"Master, we would that thou shouldest do for us whatsoever we shall "desire."

And he said unto them,[n]

"What would ye[o] that I should do for you?"

They said[p] unto him,

"Grant unto us that we[q] may sit,[2] one[r] on thy right hand, and the other on thy[s] left hand, in thy[2] kingdom[1] and[5] glory."

But Jesus[2] answered and said[1] unto them,

"Ye know not what ye ask:[2] are ye able to[t] drink of the cup that I "shall drink of? and to be baptized with the baptism that I am baptized "with?"[1]

And they said unto him,[2]

"We are able."[u]

And Jesus said[w] unto them,

"Ye shall indeed drink of the cup that I drink of;[x] and with the bap- "tism that I am baptized withal[y] shall ye be baptized: but to sit on my "right hand and on my left hand is not mine to give; but it shall be "given to them for whom it is prepared[2] of my Father."[1]

[i] And.[2]
[k] come.[2]
[l] unto.[2]
[m] John the sons of Zebedee.[2]
[n] her.[4]
[o] wilt thou.[1]
[p] She saith.[1]
[q] that these my two sons.[1]
[r] the one.[1]
[s] the.[1]
[t] can ye.[2]
[u] can.[2]
[w] he saith.[1]
[x] my cup.[1]
[y] with.[1]

And when the ten heard it, they began to be much displeased with[2 z] the two brethren,[1] James and John. But Jesus called to[a] him, and saith[b] unto them,

"Ye know that they which are accounted to rule over[c] the Gentiles "exercise[2] dominion[1 d] over them; and their great ones[e] exercise "authority upon them. But so shall it not be among you: but whoso- "ever will be great among you, shall[f] be your minister: and whosoever "of you will be the chiefest, [g]shall be[h] servant of all. For even[i] the Son "of man came not to be ministered unto, but to minister, and to give his "life a ransom for many."[2]

[z] were moved with indignation against.[1]
[a] unto.[1]
[b] said.[1]
[c] the princes of.[1]
[d] lordship.[2]
[e] they that are great.[1]
[f] let him.[1]
[g] chief among you.[1]
[h] let him be your.[1]
[i] even as.[1]

Luke 19. 1-28.

And they came to[k] Jericho: and[2] it came to pass[3] as[l] he went out of[2 m] and[5] was[3] nigh[n] unto[3] Jericho with his disciples and a great number of people[2 o] who[5] followed him,[1] behold,[1] blind Bartimeus, the son of Timeus,[2] and another blind man[5 p] sat[q] by the highway[r] side begging:[2] and hearing the multitude pass by,[3] they[5 s] asked what it meant. And they told[3]

[k] unto.[3]
[l] that as.[3]
[m] they departed from.[1]
[n] come nigh.[3]
[o] multitude.[1]
[p] two blind men.[1] a certain blind man.[2]
[q] sitting.[1]
[r] way.[1 3]
[s] he.[3]

Matt. 20. 30-34.
Mark 10. 47-52.
Luke 18. 37-43.
— 19. 1-11.

them[5 a] that Jesus of Nazareth passeth by.[3] And when they[b] heard that[1] it was Jesus of Nazareth[2] that[5] passed by,[1] they[5 c] began to cry[d] out, and say,[2 e]

"O Lord,[1] Jesus, thou Son of David have mercy on[3] us."[1 f]

And the multitude[1 g] which went before[3] rebuked them[1 a] and[5] charged[2] them[5 h] that[i] they[c] should hold[2] their[k] peace: but they[c] cried[1] so much[3] the more[1] a great deal,[2] saying,

"O Lord, thou Son of David,[1] have mercy on us."[1 f]

And Jesus stood still, and commanded[2] them[5 h] to be called[2 l] and[5] brought unto him.[3] And they call the blind[2] men,[5 m] saying unto[2] them,[5 n]

"Be of good comfort, rise; he calleth[2] you."[5 o]

And[2] they,[5 b] casting away[2] their garments,[5 p] rose and came to Jesus.[2]

And when[3] they were[5 q] come near,[3] Jesus[2 r] asked[3] them,[5 s] saying,[3 t]

"What[2] will ye[5 u] that I should[2 w] do unto you?[1 x]

The blind[2] men[5 y] said[z] unto him,

"Lord, that our eyes may be opened."[1 a]

So[b] Jesus had compassion on them, and touched their eyes,[1] and[5] said[c] unto[2] them,[5 c]

"Receive[3] your[5 d] sight,[3] and[5] go[2] your[5 e] way;[2] your[5 f] faith hath "made[2] you[5 g] whole."[2 h]

And immediately their eyes received[i] sight, and they followed[1] Jesus[k] in the way,[2] glorifying God: and all the people, when they saw it, gave praise unto God.

And Jesus entered and passed through Jericho.[3]

And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him,

"Zaccheus, make haste, and come down; for to day I must abide at "thy house."

And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "That he was gone to be "guest with a man that is a sinner."

And Zaccheus stood, and said unto the Lord;

"Behold, Lord, the half of my goods I give to the poor; and if I "have taken any thing from any man by false accusation, I restore him "fourfold."

And Jesus said unto him,

"This day is salvation come to this house, forsomuch as he also is a son "of Abraham. For the Son of man is come to seek and to save that "which was lost."

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.[3]

[a] him.[3]
[b] he.[2]
[c] he.[2 3]
[d] cried.[1 3]
[e] saying.[1 3]
[f] me.[2 3]
[g] many.[2] they.[3]
[h] him.[2 3]
[i] because.[1]
[k] his.[2 3]
[l] called them.[1]
[m] man.[2]
[n] him.[2]
[o] thee.[2]
[p] his garment.[2]
[q] he was.[3]
[r] he.[3]
[s] him.[3]
[t] said.[1] answered and said unto him.[2]
[u] wilt thou.[2 3]
[w] shall.[1 3]
[x] thee.[2 3]
[y] they.[1] man.[2] and he.[3]
[z] say.[1]
[a] I might receive my sight.[2] may receive my sight.[3]
[b] And.[2 3]
[c] him.[2 3]
[d] thy.[3]
[e] thy.[2]
[f] thy.[2 3]
[g] thee.[2]
[h] saved thee.[3]
[i] he received his.[2 3]
[k] him.[1 3]

He said therefore, Luke 19. 12–28.

"A certain nobleman went into a far country to receive for himself a "kingdom, and to return. And he called his ten servants, and delivered "them ten pounds, and said unto them, 'Occupy till I come.' But his "citizens hated him, and sent a message after him, saying, 'We will not "'have this man to reign over us.' And it came to pass, that when he "was returned, having received the kingdom, then he commanded these "servants to be called unto him, to whom he had given the money, that "he might know how much every man had gained by trading.

"Then came the first, saying,

"'Lord, thy pound hath gained ten pounds.'

"And he said unto him,

"'Well, thou good servant: because thou hast been faithful in a very "little, have thou authority over ten cities.'"

"And the second came, saying,

"'Lord, thy pound hath gained five pounds.'

"And he said likewise to him,

"'Be thou also over five cities.'

"And another came, saying,

"'Lord, behold, here is thy pound, which I have kept laid up in a "'napkin: for I feared thee, because thou art an austere man: thou "'takest up that thou layedst not down, and reapest that thou didst "'not sow.'

"And he saith unto him,

"'Out of thine own mouth will I judge thee, thou wicked servant. "'Thou knewest that I was an austere man, taking up that I laid not "'down, and reaping that I did not sow: wherefore then gavest not thou "'my money into the bank, that at my coming I might have required "'mine own with usury?'

"And he said unto them that stood by,

"'Take from him the pound, and give it to him that hath ten pounds. "(And they said unto him, 'Lord, he hath ten pounds.') 'For I say "'unto you, That unto every one which hath shall be given; and from "'him that hath not, even that he hath shall be taken away from him. "'But those mine enemies, which would not that I should reign over "'them, bring hither, and slay them before me.'"

And when he had thus spoken, he went before, ascending up to Jerusalem.[3]

CHAPTER XLIV.

Return of Jesus to Bethany, and His Public Entry into Jerusalem.

AND the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple,[4] John 11. 55, 56.

Matt. 21. 1–9.
Mark 11. 1–9.
Luke 19. 29–38.
John 11. 56, 57.
— 12. 1, 9–15.

"What think ye, that he will not come to the feast?"

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.[4] Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.[4]

And it came to pass[3] on the next day,[4] when they[a] drew[b] nigh unto[c] Jerusalem, and were[d] come to[e] Bethphage[1] and Bethany, at[f] the mount called the mount of Olives,[3] Jesus[1 g] then sent[1 h] forth two of his disciples,[2] saying[i] unto them,[1]

"Go your way[k] into the village over against you: and as soon as ye be "entered into it,[2 l] straightway ye shall find an ass[m] tied, and a colt with "her,[1] whereon yet never man sat; loose[3] them,[n] and bring them[1 n] hither[3] "unto me.[1] And if any man ask[o] you, 'Why do ye loose[3] them?'[5 p] say "ye[2 q] unto him[3] that[r] the Lord hath need of[2] them;[n] and straightway "he will send them[1 s] hither."[2]

And the disciples[1 t] that were sent[3] went[1] their way, and[2] did as Jesus commanded them,[1] and[5] found the[2] ass and the[5] colt tied by the door without in a place where two ways met,[2] even as he had said unto them;[3] and they loose[2] them.[5 s] And[2] as they were loosing the colt, the owners thereof[3 u] that stood there said unto them,

"What do ye, loosing[w] the colt?"

And they said unto them even as Jesus had commanded,[2] "The Lord "hath need of him:"[3] and they let them go. And they brought[2] the ass, and the colt[1 x] to Jesus,[2] and they[2] cast[y] their garments[z] on[2] them;[1 a] and he[b] sat[2 c] thereon.[1 d]

All this was done, that it might be fulfilled which was spoken by the prophet, saying,[1 e]

"Fear not,[f] daughter of Sion:
"Behold, thy King cometh[4] unto thee,
"Meek, and sitting upon an ass,[g]
"And a colt the foal of an ass."[h]

And[1] much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him.[4] And as they[i] went[3] a very great multitude[1 k] spread their clothes[l] in the way;[3] and others cut down branches[2] from[m] the trees, and strawed them in the way.[1] And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude[n] of the disciples[3 o] that went before, and that[p] followed,[1] began to rejoice and praise God[q] with a loud voice for all the mighty works that they had seen; saying,[1]

[a] he.[3]
[b] came.[2]
[c] to.[2]
[d] was.[3]
[e] unto.[2] nigh to.[3]
[f] unto.[1]
[g] he.[2 3]
[h] sendeth.[2]
[i] and saith.[2]
[k] ye.[3]
[l] in the which at your entering.[3]
[m] a colt.[2 3]
[n] him.[2 3]
[o] say ought unto.[1] say unto.[2]
[p] this.[2]
[q] ye shall say.[1] then shall ye say.[3]
[r] because.[3]
[s] him.[2]
[t] they.[2 3]
[u] certain of them.[2]
[w] Why loose ye.[3]
[x] him.[3]
[y] put.[1]
[z] clothes.[1]
[a] him.[2] upon the colt.[3]
[b] when he had found a young ass.[4]
[c] they set him.[1] they set Jesus.[3]
[d] upon him.[2]
[e] as it is written.[4]
[f] Tell ye the.[1]
[g] on an ass's colt.[4]
[h] Zech. 9. 9.
[i] he.[3]
[k] many.[2] they.[3]
[l] garments.[1 2]
[m] off.[2]
[n] multitudes.[1]
[o] they.[2]
[p] they that.[2]
[q] cried.[1 2 4]

"Hosanna to the Son of David:[1] Hosanna in the highest:[1] Blessed "be[a] the King[3] [b] of Israel, that cometh in the name of the Lord:[4] Blessed "be the kingdom of our father David, that cometh in the name of the "Lord:[2] peace in heaven, and glory in the highest."[3]

Matt. 21. 9–11, 14–17. Mark 11. 9–11. Luke 19. 38–44. John 12. 13, 16–19.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves,

"Perceive ye how ye prevail nothing? behold, the world is gone after "him."[4]

[a] is.[4]
[b] is he.[1 2]

And some of the Pharisees from among the multitude said unto him,

"Master, rebuke thy disciples."

And he answered and said unto them,

"I tell you that, if these should hold their peace, the stones would "immediately cry out."

And when he was come near, he beheld the city, and wept over it, saying,

"If thou hadst known, even thou, at least in this thy day, the things "which belong unto thy peace! but now they are hid from thine eyes. "For the days shall come upon thee, that thine enemies shall cast a trench "about thee, and compass thee round, and keep thee in on every side, "and shall lay thee even with the ground, and thy children within thee; "and they shall not leave in thee one stone upon another; because thou "knewest not the time of thy visitation."[3]

And when he was come[c] into Jerusalem, all the city was moved, saying,

[c] entered.[2]

"Who is this?"

And the multitude said,

"This is Jesus the prophet of Nazareth of Galilee."[1]

And Jesus entered into[2] the temple.[2]

And the blind and the lame came to him in the temple; and he healed them.

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna "to the Son of David;" they were sore displeased, and said unto him,

"Hearest thou what these say?"

And Jesus saith unto them,

"Yea; have ye never read,

"'Out of the mouths of babes and sucklings
"'Thou hast perfected praise'?"[1] [d]

[d] Ps. 8. 2.

And when he had looked round about upon all things, and now the even tide was come,[2] he left them, and went out of the city[1] unto[e] Bethany, with the twelve;[2] and he lodged there.[1]

[e] into.[1]

CHAPTER XLV.

The Withered Fig Tree.—The Cleansing of the Temple.—Parables of—the Two Sons—the Wicked Husbandmen—the Marriage of the King's Son.

Matt. 21. 12, 13, 18-21. Mark 11. 12-24. Luke 19. 45-48. — 21. 37, 38.

AND[a] on the morrow,[2] in the morning,[1] when they were come from Bethany,[2] as he returned into the city,[1] he was hungry:[b] and seeing[c] a fig tree afar off[2] in the way,[1] having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing[2] thereon but leaves only;[1] for the time of figs was not yet.

[a] Now.[1]
[b] hungered.[1]
[c] when he saw.[1]

And Jesus answered and said unto it,

"No man eat fruit of thee,[2] and[5] let no fruit grow on thee hence-
"forward[d] for ever."[1]

[d] hereafter.[2]

And his disciples heard it.[2]

And presently the fig tree withered away.[1]

And they come to Jerusalem: and Jesus[e] went into the temple[2] of God,[1] and began to cast out[2] all them that sold[1] and them that bought[3] in[f] the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;[1] and would not suffer that any man should carry any vessel through the temple.

[e] he.[3]
[f] therein.[3]

And he taught, saying[g] unto them,[2]

"It is[h] written, 'My house shall be called[1] [i] of all nations the house of
"'prayer:' but ye have made it a den of thieves."[2]

[g] said.[1]
[h] Is it not.[2]
[i] is.[3]

And[k] the scribes and[2] the[3] chief priests heard it, and[2] they[5] and the chief of the people sought[3] how they might[l] destroy him: for they feared him,[2] and could not find what they might do:[3] because all the people was astonished at his doctrine,[2] and[5] were very attentive to hear him.[3]

[k] But.[3]
[l] to.[3]

And[3] daily,[3] in the day time,[3] he taught[3 m] in the temple;[3] and when even was come[n] he went out of the city,[2] and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple for to hear him.[3]

[m] was teaching (*also*).[3]
[n] at night (*also*).[3]

And in the morning, as they passed by, they saw the fig tree dried up from the roots.[2] And when the disciples saw it they marvelled.[1] And Peter calling to remembrance saith[o] unto him,

[o] saying.[1]

"Master, behold, the fig tree which thou cursedst is withered away.[2]
"How soon is[1] it[5 p] withered away."[1]

[p] the fig tree.[1]

And Jesus answering saith[q] unto them,

[q] answered and said.[1]

"Have faith in God. For verily I say unto you,[2] If ye have faith, and
"doubt not, ye shall not only do this which is done to the fig tree, but
"also[1] that whosoever[r] shall say unto this mountain, 'Be thou removed,
"'and be thou cast into the sea;' and shall not doubt in his heart, but
"shall believe that those things which he saith shall come to pass; he
"shall have whatsoever he saith,[2] and[5] it shall be done.[1] Therefore I say
"unto you, What things soever ye desire, when ye pray, believe that ye[2]

[r] if ye.[1]

"receive them,[2] and all things, whatsoever ye shall ask in prayer, believing, "ye shall receive[1 a] them. And when ye stand praying, forgive, if ye "have ought against any: that your Father also which is in heaven may "forgive you your trespasses. But if ye do not forgive, neither will your "Father which is in heaven forgive your trespasses."[2]

Matt. 21. 22-34. Mark 11. 24-33. — 12. 1, 2. Luke 20. 1-10.

[a] have.[2]

And it came to pass, that on one of these days,[3] they come again to Jerusalem:[2] and when he was come into the temple, and[2] was[b] walking[1] there;[5 c] there come to[d] him the chief priests, and the scribes, and[e] the elders[2] of the people,[1] as he taught[f] the people in the temple, and preached the gospel,[3] and say[g] unto him,[2]

"Tell us, by what authority doest thou these things?[3] and[h] who[2] is he "that gave thee this authority[3] to do these things?"

And Jesus[i] answered and said unto them,

"I will also ask of you one question,[k] and answer me, and[2] which if ye "tell me, I in like wise[1] will tell you by what authority I do these things. "The baptism of John,[2] whence was it?[1] was it from heaven or of men? "answer me."

And they reasoned with themselves, saying,

"If we shall say, 'From heaven:' he will say[2] unto us,[1] 'Why then "'did ye not believe him?'[2 l] But and if we[3] shall say, 'Of men;'[2] we "fear[m] the people,[1] they[5 n] will stone us: for[3] all men[2] hold[o] John[1] that "he was[p] a prophet indeed."

And they answered and said unto Jesus,

"We cannot tell[2 q] whence it was."[3]

And Jesus[r] answering saith[s] unto them,

"Neither do I tell you by what authority I do these things.[2] But "what think ye? A certain man had two sons; and he came to the "first, and said, 'Son, go work to day in my vineyard.' He answered "and said, 'I will not:' but afterward he repented, and went. And "he came to the second, and said likewise. And he answered and said, "'I go, sir:' and went not. Whether of them twain did the will of his "father?"

[b] as he was.[2]
[c] in the temple.[2]
[d] came unto.[1] came upon.[3]
[e] with.[3]
[f] was teaching.[1]
[g] said.[1] spake . . saying.[3]
[h] or.[3]
[i] he.[3]
[k] thing.[1 3]
[l] believed ye him not.[3]
[m] they feared.[2]
[n] all the people.[3]
[o] counted.[2] they be persuaded.[3]
[p] as.[1]
[q] that they could not tell.[3]
[r] he.[1]
[s] said.[1 3]

They say unto him,

"The first."

Jesus saith unto them,

"Verily I say unto you, That the publicans and the harlots go into the "kingdom of God before you. For John came unto you in the way of "righteousness, and ye believed him not: but the publicans and the "harlots believed him: and ye, when ye had seen it, repented not after-"ward, that ye might believe him."[1]

And[t] he began to speak unto[2 u] the people[3 w] by parables,[2 x] saying,[5]

"Hear another parable:[1] There was a certain[1] man[y] which planted a "vineyard, and set[2] a[5 z] hedge about it,[a] and digged a winepress in it,[b] "and built a tower, and let it out[c] to husbandmen, and went into a far "country[1] for a long time.[3] And when the time of the fruit drew near,[d] "he sent[1] to the husbandmen a servant,[e] that he[f] might receive from the[2]

[t] Then.[3]
[u] to.[3]
[w] them.[2]
[x] this parable.[3]
[y] householder.[1]
[z] an.[2]
[a] hedged it round about.[1]
[b] place for the wine fat.[2]
[c] forth.[3]
[d] at the season.[2 3]
[e] his servants.[1] they.[1]

Matt. 21. 34–46.
— 22. 1, 2.
Mark 12. 2–12.
Luke 20. 10–19.

"husbandmen[a] of the fruit of the vineyard.[2 b] And [c] the husbandmen[1 d] "caught him,[e] and beat him,[f] and sent him away empty. And again he "sent unto them another servant;[2] and they beat him also,[3] and[2] cast "stones[2] at him,[2 g] and wounded him in the head, and sent him away[2] "empty[3] and[5] shamefully handled.[h] And again he sent another;[2 i] and "they wounded him also,[3] and him[k] they killed,[2] and cast him out:[3] and[2] "again, he sent other servants more than the first:[l] and they did unto "them likewise,[1] beating some, and killing some.[2] Then said the lord of "the vineyard, 'What shall I do?'[3] And[5 m] having yet therefore one "son, his wellbeloved, he[2] last of all[1 n] sent him[o] unto them, saying, "'I will send my beloved son: it may be they will reverence[3] my son[2 p] "'when they see him.'[3] But when the[q] husbandmen saw the son,[p] they[1] "reasoned[r] among themselves, saying, 'This is the heir: come, let us kill "'him,[3] and let us seize on his inheritance[1] that[s] the inheritance may[t] be "'ours.'[3] And[u] they took[w] him, and killed[x] him, and cast him out of "the vineyard. What shall[y] therefore the lord[z] of the vineyard do[2] unto "those husbandmen[1 a] when[1] he[5] cometh?"[1]

[a] they should give him.[3]
[b] the fruits of it.[1]
[c] but.[3]
[d] they.[2]
[e] took his servants.[1]
[f] one.[1]
[g] stoned another[1]
[h] entreated him[3]
[i] a third.[3]
[k] another[1]
[l] many others.[2]
[m] But.[1]
[n] also last.[2]
[o] his son.[1]
[p] him.[3]
[q] those.[2]
[r] said.[1 2]
[s] and.[2]
[t] shall.[2]
[u] So.[2]
[w] caught.[1]
[x] slew.[1]
[y] will.[1]
[z] he.[1]
[a] them.[3]

They say unto him,

"He will miserably destroy those wicked men, and will let out his "vineyard unto other husbandmen, which shall render him the fruits in "their season."[1]

Jesus saith,[5]

"He will[b] come and destroy[2] these[c] husbandmen, and[3] will[b] give the "vineyard unto[d] others."[2]

[b] shall.[3]
[c] the.[2]
[d] to.[3]

And when they heard it, they said,

"God forbid."

And[3] Jesus[1 e] beheld them and said,[f]

"What is this then that is written?[3] Did ye never[g] read in the "scriptures,[h]

"'The stone which the builders rejected,
"'The same is become the head of the corner:
"'This is[i] the Lord's doing,
"'And it is marvellous in our eyes.'?

"Therefore say I unto you, the kingdom of God shall be taken from you, "and given to a nation bringing forth the fruits thereof. And whosoever "shall fall on this[k] stone shall be broken: but on whomsoever it shal fall, "it will grind him to powder."

[e] he.[2]
[f] saith unto them[1]
[g] have ye not.[2]
[h] this scripture.[2]
[i] was.[2]
[k] upon that.[3]

And when the chief priests and Pharisees had heard his parables, they[l] perceived[m] that he[1] had spoken[2] this[n] parable[3] against[o] them;[2] and[3] they[5] and the scribes the same hour sought to lay hands[p] on him.[3] But[q] when they sought to lay hands on him, they feared the multitude,[r] because they took him for a prophet:[1] and they left him and went their way.[2]

[l] for they.[3]
[m] for they knew.[2]
[n] the[2]
[o] spake of.[3]
[p] hold.[2]
[q] And.[3]
[r] people.[2 3]

And Jesus answered and spake unto them again by parables, and said,

"The kingdom of heaven is like unto a certain king, which made a[1]

"marriage for his son, and sent forth his servants to call them that were "bidden to the wedding: and they would not come. Again, he sent "forth other servants, saying, 'Tell them which are bidden, Behold, I "'have prepared my dinner: my oxen and my fatlings are killed, and "'all things are ready: come unto the marriage.' But they made light "of it, and went their ways, one to his farm, another to his merchandise: "and the remnant took his servants, and entreated them spitefully, and "slew them. But when the king heard thereof, he was wroth: and he "sent forth his armies, and destroyed those murderers, and burned up "their city. Then saith he to his servants, 'The wedding is ready, but "'they which were bidden were not worthy. Go ye therefore into the "'highways, and as many as ye shall find, bid to the marriage.' So those "servants went out into the highways, and gathered together all as many "as they found, both bad and good: and the wedding was furnished with "guests. And when the king came in to see the guests, he saw there a "man which had not on a wedding garment: and he saith unto him, "'Friend, how camest thou in hither not having a wedding garment?' "And he was speechless. Then said the king to the servants, 'Bind him "'hand and foot, and take him away, and cast him into outer darkness; "'there shall be weeping and gnashing of teeth.' For many are called, but "few are chosen."[1]

Matt. 22. 2-14.

CHAPTER XLVI.

Questions put to Jesus in the Temple.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they[1] watched him, and[3] sent out[a] unto him[1] certain of the Pharisees,[2] their disciples, with[b] the Herodians,[1] as[5] spies, which should feign themselves just men, that they might[3 c] catch him in[d] his words,[2] that so they might deliver him unto the power and authority of the governor.[3] And when they were come, they say[e] unto him,[2 f]

"Master, we know that thou art true, and[1] sayest and teachest rightly,[3] "and[5 g] teachest the way of God in truth,[h] neither carest thou for "any[i] man: for thou regardest not[k] the person of men.[l] Tell us therefore, What thinkest thou? Is it lawful[1] for us to give tribute unto[m] "Cæsar,[3] or not?[1 i] Shall we give, or shall we not give?"[2]

But Jesus[n] perceived their wickedness,[o] and[1] knowing their hypocrisy, said unto them,[2]

"Why tempt ye me, ye hypocrites? shew[p] me the tribute money,[1 q] "that I may see it."[2]

And they brought unto him a penny.[r]

And he saith unto them,

"Whose is this image and superscription?"[1 s]

And[2] they say[t] unto him,

"Cæsar's."[1]

Matt. 22. 15-21.
Mark 12. 13-16.
Luke 20. 20-24.

[a] send.[2] forth.
[b] and of.[2]
[c] to.[2]
[d] take hold of.[3]
[e] saying.[1]
[f] asked him, saying.[3]
[g] but.[2 3]
[h] truly.[3]
[i] no.[2]
[k] neither accepteest.[3]
[l] any.[3]
[m] to.[2]
[n] he.[2 3]
[o] craftiness.[3]
[p] bring.[2]
[q] a penny.[2 3]
[r] it.[2]
[s] superscription hath it.[3]
[t] said.[2] answered and said.[3]

Matt. 22. 21–37.
Mark 12. 17–30.
Luke 20. 25–39.

Then[1 a] Jesus[b] answering[2] saith[1 c] unto them,

"Render therefore unto[d] Cæsar the things which[e] are[f] Cæsar's; and "unto[d] God the things that are[g] God's."[1]

And they could not take hold of his words before the people: and[3] when they had heard these words, they marvelled[1] at his answer,[h] and held their peace,[3] and left him, and went their way.[1]

Then[3] the same day[1] came[i] to[k] him certain of the Sadducees, which deny that there is any[l] resurrection; and they asked him, saying,

"Master, Moses wrote unto us,[m] 'If any[n] man's brother[o] die, having[p] a "'wife, and he die without[q] children, that his brother should[3 r] marry[1 s] "'his wife, and raise up seed unto his brother.'[3] Now there were[1] there-"fore[3] with us[1] seven brethren: and the first took[t] a wife, and died[u] "without children,[3 w] and[5] left his wife unto his brother.[1] And[3] likewise[1] "the second took her to wife, and he[3] also[1] died childless.[x] And the "third[3] likewise[2] took her; and in like manner the seven[3 y] had her[2] also: "and they left no children,[z] and died.[3] And last of all the woman died "also. Therefore in the resurrection,[1] when they shall rise,[2] whose wife "shall she be of the seven?[1 a] for the seven[b] had her to wife."[2]

And Jesus answering[c] said unto them,[3]

"Ye do[d] err, not knowing[e] the scriptures, nor[f] the power of God.[1] "The children of this world marry, and are given in marriage: but[g] they "which shall be accounted worthy to obtain that world, and[h] the resurrec-"tion from the dead,[3] when they shall rise,[2] neither marry, nor are given "in marriage: neither can they die any more: for[i] they are equal unto[k] "the angels[3] of God[1] which are in heaven;[2] and are the children of God, "being the children of the resurrection. Now[3 l] as touching the resur-"rection of the dead,[1] even Moses shewed[3] that the dead are raised.[3 m] "Have ye not read in the book of Moses, how[n] in[o] the bush, God spake[p] "unto him[2] and[5] unto you, saying, 'I am[q] the God of Abraham, and the "'God of Isaac, and the God of Jacob?'[1] For[3] God[r] is not the[s] God of "the dead,[1] but the God of the living:[2] for all live unto him:[3] ye there-"fore do greatly err."[2]

And when the multitude heard this, they were astonished at his doctrine.[1]

Then certain of the scribes answering said,

"Master, thou hast well said."[3]

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.[1]

And[t] one of the scribes,[2 u] which was a lawyer,[1] came, and having heard them reasoning together, and perceiving that he had answered them well, asked him[2] a question, tempting him, and saying,

"Master,[1] which is the first[2] great[1] commandment of all[2] in the law?"[1]

And Jesus answered[2] and[5] said unto him,

"The first of all the commandments is, 'Hear, O Israel; The Lord our "'God is one Lord: and thou shalt love the Lord thy God with all thy "'heart, and with all thy soul, and with all thy mind, and with all thy[2]

[a] And.[2 3]
[b] he.[1 3]
[c] said.[2 3]
[d] to.[2]
[e] that.[2]
[f] be.[3]
[g] which be.[3]
[h] him.[2]
[i] come.[2]
[k] unto.[2]
[l] say that there is no.[1] say there is no.[2]
[m] said.[1]
[n] a.[2]
[o] a man.[1]
[p] and leave . . behind him[2]
[q] having no.[1] and have no.[2]
[r] shall.[1]
[s] take.[2 3]
[t] when he had married.[1]
[u] deceased.[1] dying.[2]
[w] having no issue.[1] left no seed.[2]
[x] neither left he any seed.[2]
[y] unto the seventh.[1]
[z] seed.[2]
[a] of them is she.[3] of them.[2]
[b] they all.[1]
[c] answered and.[1]
[d] Do ye not therefore.[2]
[e] because ye know not,[2]
[f] neither.[2]
[g] for.[1 2]
[h] in.[1]
[i] but.[2]
[k] as.[1 2]
[l] But.[1] And.[2]
[m] they rise.[2]
[n] when.[3]
[o] at.[3]
[p] that which was spoken . . . by God.[1]
[q] he calleth the Lord.[3]
[r] he.[2 3]
[s] a.[3]
[t] Then.[1]
[u] them.[1]

"strength:' this is the first[2] and great commandment. And the second "is like unto it,[1] namely this, 'Thou shalt love thy neighbour as thyself.' "There is none other commandment greater than these,[2] and[5] on these two "commandments hang all the law and the prophets."[1]

Matt. 22. 38-46.
Mark 12. 30-37.
Luke 20. 40-44.

And the scribe said unto him,

"Well, Master, thou hast said the truth: for there is one God; and "there is none other but he: and to love him with all the heart, and with "all the understanding, and with all the soul, and with all the strength, "and to love his neighbour as himself, is more than all whole burnt "offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him,

"Thou art not far from the kingdom of God."[2]

While he taught in the temple,[2] the Pharisees were gathered together,[1] and[2] [a] Jesus asked them, saying[1] [b] unto them,[3]

"How say the scribes[c] that Christ is the son of David?[1] [d] What "think ye of Christ? whose son is he?"

They say unto him,

"The son of David."

He saith unto them,

"How then doth[e] David[1] himself by the Holy Ghost,[2] [f] in the book of "Psalms[3] call him 'Lord,' saying,[g]

"'The Lord said unto[h] my Lord,
"'Sit thou on my right hand,
"'Till I make thine enemies thy footstool.'[i]

"If David then[1] [k] himself[2] call[l] him 'Lord,' how[m] is he then his "son?"[3]

And no man was able to answer him a word, neither[n] durst[o] any man[p] from that day[q] forth ask him any more questions[1] [r] at all.[3]

And the common people heard him gladly.[2]

[a] he.[3]
[b] answered and said.[2] said.[3]
[c] they.[3]
[d] David's son.[3]
[e] For.[2] And.[3]
[f] in spirit.[1]
[g] said.[2] saith.[3]
[h] to.[2]
[i] Ps. 110. 1.
[k] therefore.[2 3]
[l] calleth.[2 3]
[m] and whence.[2]
[n] And.[2 3]
[o] durst not.[3]
[p] no man.[2] they.[3]
[q] after that.[2 3]
[r] question.[2 3]

CHAPTER XLVII.

Denunciation of the Scribes and Pharisees.

THEN,[1] [s] in his doctrine,[2] spake Jesus[t] to the multitude, and to his disciples,[1] in the audience of all the people,[3] saying[1] [u] unto them,[2] [w]

Matt. 23. 1-8.
Mark 12. 38,39.
Luke 20. 45, 46.

"The scribes and the Pharisees sit in Moses' seat: all therefore whatso-"ever they bid you observe, that observe and do; but do not ye after "their works: for they say, and do not. For they bind heavy burdens "and grievous to be borne, and lay them on men's shoulders; but they "themselves will not move them with one of their fingers. But[1] beware "of the scribes,[2] for[5] all their works they do for to be seen of men: they[1] [x] "desire[y] to walk[z] in long robes,[3] [a] and[5] make broad their phylacteries, "and enlarge the borders of their garments, and love the uppermost[b] "rooms at feasts, and the chief[c] seats in the synagogues, and greetings[d] "in the[1] marketplaces,[2] [e] and to be called of men, 'Rabbi, Rabbi.' But[1]

[s] And.[2]
[t] he.[2 3]
[u] said.[2 3]
[w] his disciples.[3]
[x] which.[2 3]
[y] love.[2]
[z] go.[2]
[a] clothing.[2]
[b] chief.[3]
[c] highest.[3]
[d] salutations.[2]
[e] markets.[1 3]

Matt. 23. 8–34.
Mark 12. 40.
Luke 20. 47.

"be not ye called 'Rabbi:' for one is your Master, even Christ; and all "ye are brethren. And call no man your father upon the earth: for one "is your Father, which is in heaven. Neither be ye called masters: for "one is your Master, even Christ. But he that is greatest among you "shall be your servant. And whosoever shall exalt himself, shall be "abased; and he that shall humble himself shall be exalted.[1]

[a] which.[2 3]
[b] shew.[3]
[c] prayer.[1]
[d] these.[2] the same.[3]

"Woe unto you, scribes and Pharisees, hypocrites! for ye[a] devour "widows' houses, and for a pretence[b] make long[1] prayers:[2c] therefore ye[d] "shall receive the greater damnation. But woe unto you, scribes and "Pharisees, hypocrites! for ye shut up the kingdom of heaven against "men: for ye neither go in yourselves, neither suffer ye them that are "entering to go in. Woe unto you, scribes and Pharisees, hypocrites! "for ye compass sea and land to make one proselyte, and when he is "made, ye make him twofold more the child of hell than yourselves.

"Woe unto you, ye blind guides, which say, 'Whosoever shall swear "'by the temple, it is nothing; but whosoever shall swear by the gold of "'the temple, he is a debtor!' Ye fools and blind: for whether is "greater, the gold, or the temple that sanctifieth the gold? And 'Who-"'soever shall swear by the altar, it is nothing; but whosoever sweareth "'by the gift that is upon it, he is guilty.' Ye fools and blind: for "whether is greater, the gift, or the altar that sanctifieth the gift? "Whoso therefore shall swear by the altar, sweareth by it, and by all "things thereon. And whoso shall swear by the temple, sweareth by it, "and by him that dwelleth therein. And he that shall swear by heaven, "sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of "mint and anise and cummin, and have omitted the weightier matters of "the law, judgment, mercy, and faith: these ought ye to have done, and "not to leave the other undone. Ye blind guides, which strain at a gnat, "and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! "for ye make clean the outside of the cup and of the platter, but within "they are full of extortion and excess. Thou blind Pharisee, cleanse "first that which is within the cup and platter, that the outside of them "may be clean also. Woe unto you, scribes and Pharisees, hypocrites! "for ye are like unto whited sepulchres, which indeed appear beautiful "outward, but are within full of dead men's bones, and of all uncleanness. "Even so ye also outwardly appear righteous unto men, but within ye are "full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the "tombs of the prophets, and garnish the sepulchres of the righteous, and "say, 'If we had been in the days of our fathers, we would not have "'been partakers with them in the blood of the prophets.' Wherefore ye "be witnesses unto yourselves, that ye are the children of them which "killed the prophets. Fill ye up then the measure of your fathers. Ye "serpents, ye generation of vipers, how can ye escape the damnation of "hell? Wherefore, behold, I send unto you prophets, and wise men,[1]

"and scribes: and some of them ye shall kill and crucify; and some of "them shall ye scourge in your synagogues, and persecute them from city "to city: that upon you may come all the righteous blood shed upon the "earth, from the blood of righteous Abel unto the blood of[1] Zachariah[5] [a] "son of[1] Barachiah,[5] [b] whom ye slew between the temple and the altar. "Verily I say unto you, All these things shall come upon this "generation. O Jerusalem, Jerusalem, thou that killest the prophets, "and stonest them which are sent unto thee, how often would I have "gathered thy children together, even as a hen gathereth her chickens "under her wings, and ye would not! Behold, your house is left unto "you desolate. For I say unto you, Ye shall not see me henceforth, till "ye shall say, 'Blessed is he that cometh in the name of the Lord."'[1]

Matt. 23. 34-39.

[a] Zacharias.[1]
[b] Barachias.[1]

CHAPTER XLVIII.

The Widow's Mite.—The Unbelief of the Jews.

AND Jesus[c] sat over against the treasury, and[2] looked up, and[3] beheld[d] how the people cast money into the treasury: and many that were rich[2] [e] men[3] cast[f] in much[2] as[5] their gifts.[3] And he saw[3] that[5] there came[2] also a certain poor widow,[3] and she threw[f] in[2] thither two mites,[3] which make a farthing. And he called unto him his disciples, and saith[g] unto them,

"Verily[h] I say unto you, That this poor widow hath cast more in, than "all they which have cast into the treasury: for all they did[i] cast in[2] unto "the offerings of God[3] of their abundance, but she of her want[k] did[l] cast "in all that she had, even all her[m] living."[2]

Mark 12. 41-44.
Luke 21. 1-4.
John 12. 20-29.

[c] he.[3]
[d] saw.[3]
[e] the rich.[3]
[f] casting.[3]
[g] said.[3]
[h] of a truth.[3]
[i] these have.[3]
[k] penury.[3]
[l] hath.[3]
[m] the.[3]

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying,

"Sir, we would see Jesus."

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying,

"The hour is come, that the Son of man should be glorified. Verily, "verily, I say unto you, Except a corn of wheat fall into the ground and "die, it abideth alone: but if it die, it bringeth forth much fruit. He "that loveth his life shall lose it; and he that hateth his life in this "world shall keep it unto life eternal. If any man serve me, let him fol-"low me; and where I am, there shall also my servant be: if any man "serve me, him will my Father honour. Now is my soul troubled; and "what shall I say? Father, save me from this hour? but for this cause "came I unto this hour. Father, glorify thy name."

Then came there a voice from heaven, saying,

"I have both glorified it, and will glorify it again."

The people therefore, that stood by, and heard it, said that it thundered: others said,[4]

John 12. 29–50.

"An angel spake to him."

Jesus answered and said,

"This voice came not because of me, but for your sakes. Now is the "judgment of this world: now shall the prince of this world be cast out. "And I, if I be lifted up from the earth, will draw all men unto me."

This he said, signifying what death he should die.

The people answered him,

"We have heard out of the law that Christ abideth for ever: and "how sayest thou, 'The Son of man must be lifted up'? Who is this "Son of man?"

Then Jesus said unto them,

"Yet a little while is the light with you. Walk while ye have the "light, lest darkness come upon you: for he that walketh in darkness "knoweth not whither he goeth. While ye have light, believe in the "light, that ye may be the children of light."

These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they be-
[a] Esaias.[4] lieved not on him: that the saying of[4] Isaiah[5 a] the prophet might be fulfilled, which he spake,

"Lord, who hath believed our report?
[b] Isa. 53. 1. "And to whom hath the arm of the Lord been revealed?"[b]

Therefore they could not believe, because that[4] Isaiah[5 a] said again,

"He hath blinded their eyes,
"And hardened their heart;
"That they should not see with their eyes,
"Nor understand with their heart,
[c] Isa. 6. 10. "And be converted, and I should heal them."[c]

These things said[4] Isaiah,[5 a] when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Jesus cried and said,

"He that believeth on me, believeth not on me, but on him that sent "me. And he that seeth me, seeth him that sent me. I am come a light "into the world, that whosoever believeth on me should not abide in "darkness. And if any man hear my words, and believe not, I judge "him not: for I came not to judge the world, but to save the world. "He that rejecteth me, and receiveth not my words, hath one that "judgeth him: the word that I have spoken, the same shall judge him in "the last day. For I have not spoken of myself; but the Father which "sent me, he gave me a commandment, what I should say, and what I "should speak. And I know that his commandment is life everlast-"ing: whatsoever I speak therefore, even as the Father said unto me, so "I speak."[4]

CHAPTER XLIX.

Prophecies: Destruction of the Temple—Persecution of Christ's Disciples —the Signs preceding the Destruction of Jerusalem, and the End of the Jewish Dispensation.—Parables: the Ten Virgins—the Five Talents—the Day of Judgment.

Matt. 24. 1-9. Mark 13. 1-11. Luke 21. 5-14.

AND Jesus went out, and departed from the temple:[1] and as he went out of the temple,[2] his disciples came to him for to shew him the buildings of the temple. And[1] as some spake of the temple, how it was adorned with goodly stones and gifts,[3] one of his disciples saith unto him,

"Master, see what manner of stones and what buildings are here!"

And Jesus[a] answering said unto him,[b]

"Seest thou[c] all these things,[1] and[5] these great buildings?[2] Verily "I say unto you,[1] As for these things which ye behold, the days will "come in the which there shall not be left[3] here one stone upon another, "that shall not be thrown down."

And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew[2 d] came unto him,[1] and they asked him[3] privately,[2] saying,[1]

"Master,[3] tell us when[e] shall these things be? and what shall be the "sign[2 f] of thy coming,[1] when all these things shall be fulfilled,[2 g] and "of the end of the world?"[1]

And Jesus[h] answering them began to say,[i]

"Take heed lest any[k] man deceive you:[l] for many shall come in my "name, saying, 'I am Christ;' and shall deceive many:[2] and the time "draweth near: go ye not therefore after them.[3] And[m] when ye shall "hear of wars and rumours of wars,[2] and commotions,[3] be ye[n] not "troubled:[2 o] for all these[p] things must[1] needs[2] first[3] come to pass;[1 q] "but the end shall[r] not be yet."[s]

Then said he unto them,[t]

"Nation shall rise against nation, and kingdom against kingdom:[3] and "there shall be[2] great earthquakes[3] in divers places, and there shall be "famines,[2] and pestilences,[1] and fearful sights, and[3] troubles;[2] and great "signs shall there be from heaven:[3] all these are the beginnings[u] of "sorrows.[2] But[3] take heed to yourselves: for[2] before all these,[3 v] they shall "lay their hands on you, and persecute you, delivering[x] you up to the "synagogues[3] and[5] councils,[2] and into prisons;[5] to be afflicted.[1] And in "the synagogues ye shall be beaten: and ye shall be[2 y] brought before "kings and rulers for my name's sake,[3] for a testimony against them:[2] "and it shall turn to you for a testimony.[3] But[2] settle it therefore in "your hearts,[3] when they shall lead you, and deliver you up,[2] not to "meditate[z] before[a] what ye shall answer,[3 b] neither do ye premeditate:[2] "but whatsoever shall be given you in that hour, that speak ye: for it is[2]

[a] he.[3]
[b] them.[1]
[c] See ye not.[1]
[d] the disciples.[1]
[e] but when.[3]
[f] sign will there be.[3]
[g] come to pass.[3]
[h] he.[3]
[i] answered and saiduntothem.[1] said.[3]
[k] that no.[1]
[l] that ye be not deceived.[3]
[m] But.[3]
[n] see that ye be.[1]
[o] terrified.[3]
[p] such.[2]
[q] be.[2]
[r] is.[1 3]
[s] by and by.[3]
[t] For.[1 2]
[u] beginning.[1]
[v] Then.[1]
[x] deliver.[1 2]
[y] being[3]
[z] takenothought[2]
[a] beforehand.[2]
[b] speak.[2]

Matt. 24. 9–29.
Mark 13. 11–24.
Luke 21. 15–25.

"not ye that speak, but the Holy Ghost:[2] for I will give you a mouth "and wisdom, which all your adversaries shall not be able to gainsay nor "resist.[3] Now the brother shall betray the brother to death, and the "father the son; and children shall rise up against their parents, and shall "cause them to be put to death.[2 a] And ye shall be betrayed both by "parents, and brethren, and kinsfolks, and friends; and some of you shall "they cause to be put to death.[b] And ye shall be hated of all men[c] for "my name's sake.[3] And then shall many be offended.[1] And many false "prophets shall rise, and shall deceive many. And because iniquity shall "abound, the love of many shall wax cold. But there shall not[3] a[5 d] hair "of your head perish. In your patience possess ye your souls,[3] and[5] he "that shall endure unto the end, the same shall be saved. And this[e] "gospel of the kingdom shall[1 f] first[2] be preached[g] in all the world for a "witness unto[h] all nations; and then shall the end come.[1]

"But[i] when ye shall see[2] Jerusalem compassed with armies,[3] and[5] "the abomination of desolation, spoken of by Daniel the prophet, "standing[2 k] in the holy place[1] where it ought not," (let him that[l] readeth understand,) "then[2] know that the desolation thereof is nigh. Then[3] let "them that[m] be[n] in Judea flee to[o] the mountains,[2] and let them which are "in the midst of it depart out; and let not them that are in the countries "enter thereinto:[3] and let him that[p] is on the housetop not go[q] down "into the house, neither enter therein, to take any thing out of his house: "and[r] let him that[s] is in the field not turn[t] back again for to take up his[2] "clothes.[1 u] For these be the days of vengeance, that all things which are "written may be fulfilled.[3] But[w] woe to[x] them that are with child, and "to them that give suck in those days! And[y] pray ye that your flight "be not in the winter,[2] neither on the sabbath day.[1] For in those days[2 z] "there[3] shall be affliction,[2] and great tribulation[1 a] in the land, and wrath "upon this people,[3] such as was not from[b] the beginning of the creation[2] "of the world,[1] which God created unto[c] this time,[2] no, nor ever[d] shall "be.[1] And they shall fall by the edge of the sword, and shall be led "away captive into all nations: and Jerusalem shall be trodden down of "the Gentiles, until the times of the Gentiles be fulfilled.[3] And except "that the Lord had shortened those days,[e] no[f] flesh should be saved: "but for the elect's sake, whom he hath chosen,[2] those days shall be "shortened.[1 g] And then if any man shall say to[h] you, 'Lo, here is "'Christ;' or, 'lo, he is there;' believe him[i] not: for false Christs and "false prophets shall[k] rise,[2 l] and shall shew great signs and wonders,[1] to "seduce,[m] if it were possible, even the[n] elect. But take ye heed: behold, "I have foretold you[o] all things.[2] Wherefore if they shall say unto you, "'Behold, he is in the desert;' go not forth: 'behold, he is in the secret "'chamber;' believe it not. For as the lightning cometh out of the east, "and shineth even unto the west; so shall also the coming of the Son of "man be. For wheresoever the carcase is, there will the eagles be "gathered together.[1] And[3] immediately after the[p] tribulation of[q] those "days shall[r] the sun be darkened, and[s] the moon shall not give her light,[1]

[a] and shall betray one another, and shall hate one another.[1]
[b] kill you.[1]
[c] nations.[1]
[d] an.[3]
[e] the.[2]
[f] must.[2]
[g] published.[2]
[h] among.[2]
[i] Therefore.[1] And.[3]
[k] stand.[1]
[l] whoso.[1]
[m] which.[1 3]
[n] are.[3]
[o] into.[1]
[p] which.[1]
[q] come.[1]
[r] neither.[1]
[s] return.[1]
[t] which.[1]
[u] garment.[2]
[w] And.[1]
[x] unto.[1 3]
[y] But.[1]
[z] then.[1]
[a] distress.[3]
[b] since.[1]
[c] to.[1]
[d] neither.[2]
[e] days should be shortened.[1]
[f] there should no.[1]
[g] he hath shortened the days.[2]
[h] unto.[1]
[i] it.[1]
[k] there shall.[1]
[l] arise.[1]
[m] insomuch that—they shall deceive.[1]
[n] the very.[1]
[o] told you before.[1]
[p] that.[2]
[q] but in.[2]
[r] there shall be signs in.[3]
[s] and in.[3]

"and[a] the stars of heaven shall fall[2] from heaven.[1] And[3] there shall be[3]
"upon the earth distress of nations, with perplexity; the sea and the
"waves roaring; men's hearts failing them for fear, and for looking after
"those things which are coming on the earth: for[3b] the powers of the
"heavens[c] shall be shaken: and then shall appear the sign of the Son of
"man in heaven: and then shall all the tribes of the earth mourn, and
"they shall see the Son of man coming in the clouds[d] of heaven with
"power[e] and great glory.[1] And when these things begin to come to
"pass, then look up, and lift up your heads; for your redemption draweth
"nigh.[3] And then[2] he shall send his angels with a great sound of a
"trumpet, and they shall gather together his elect from the four winds,
"from one end of heaven to the other,[1f] and from the uttermost part of
"the earth."[2]

Matt. 24. 29-43.
Mark 13. 25-37.
Luke 21. 25-36.

[a] and in.[3]
[b] And.[1 2]
[c] that are in heaven.[2] heaven.[3]
[d] a cloud.[3]
[e] great power.[2]
[f] uttermost part of heaven.[2]

And he spake to them a parable,[3] saying,[5]

"Now learn a parable of[g] the fig tree,[1] and all the trees; when[3] their[5h]
"branch is yet tender, and putteth[i] forth leaves,[1] ye see and know of your
"own selves that summer is now nigh[k] at hand: so likewise[l] ye, when
"ye[3] shall see all these things[1] come to pass,[2] know ye that the kingdom
"of God[m] is nigh at hand,[3n] even at the doors. Verily I say unto you,
"that this generation shall not pass[2] away, till all[3] these things be ful-
"filled.[o] Heaven and earth shall pass away, but my words shall not pass
"away. But of that day and that[1] hour knoweth no man, no, not the
"angels which are in[p] heaven, neither the Son,[2] but my[q] Father only.

[g] behold.[3]
[h] his.[1] her.[2]
[i] they now shoot.[3]
[k] near.[2]
[l] in like manner.[2]
[m] it.[1 2]
[n] near.[1]
[o] done.[2]
[p] of.[1]
[q] the.[2]

"But as the days of[1] Noah[5r] were, so shall also the coming of the Son
"of man be. For as in the days that were before the flood they were
"eating and drinking, marrying and giving in marriage, until the day
"that[1] Noah[5r] entered into the ark, and knew not until the flood came,
"and took them all away; so shall also the coming of the Son of man be.
"Then shall two be in the field; the one shall be taken, and the other
"left. Two women shall be grinding at the mill; the one shall be taken,
"and the other left.[1]

[r] Noe.[1]

"And take[3] ye[2] heed to yourselves,[3] watch and pray: for ye know not
"when the time is:[2] lest at any time your hearts be overcharged with
"surfeiting, and drunkenness, and cares of this life, and so that day come
"upon you unawares. For as a snare shall it come on all them that dwell
"on the face of the whole earth. Watch ye therefore, and pray always,
"that ye may be accounted worthy to escape all these things that shall
"come to pass, and to stand before the Son of man.[3] For the Son of
"man is as a man taking a far journey, who left his house, and gave
"authority to his servants, and to every man his work, and commanded
"the porter to watch. Watch ye therefore: for ye know not when[2s]
"your Lord,[1] the master of the house, cometh,[t] at even, or at midnight,
"or at the cockcrowing, or in the morning: lest coming suddenly,
"he find you sleeping. And what I say unto you I say unto all,
"Watch.[2]

[s] what hour.[1]
[t] doth come.[1]

"But know this, that if the goodman of the house had known in what[1]

Matt. 24. 43-51. — 25. 1-22.

"watch the thief would come, he would have watched, and would not "have suffered his house to be broken up. Therefore be ye also ready: "for in such an hour as ye think not the Son of man cometh. Who then "is a faithful and wise servant, whom his lord hath made ruler over his "household, to give them meat in due season? Blessed is that servant, "whom his lord when he cometh shall find so doing. Verily I say unto you, "That he shall make him ruler over all his goods. But and if that evil "servant shall say in his heart, 'My lord delayeth his coming; and shall "begin to smite his fellowservants, and to eat and drink with the drunken; "the Lord of that servant shall come in a day when he looketh not for "him, and in an hour that he is not aware of, and shall cut him asunder, "and appoint him his portion with the hypocrites: there shall be weeping "and gnashing of teeth.

"Then shall the kingdom of heaven be likened unto ten virgins, which "took their lamps, and went forth to meet the bridegroom, and five of "them were wise, and five were foolish. They that were foolish took "their lamps, and took no oil with them: but the wise took oil in "their vessels with their lamps. While the bridegroom tarried, they all "slumbered and slept. And at midnight there was a cry made, 'Behold, "'the bridegroom cometh; go ye out to meet him.' Then all those virgins "arose, and trimmed their lamps. And the foolish said unto the wise, "'Give us of your oil; for our lamps are gone out.' But the wise "answered, saying, 'Not so; lest there be not enough for us and you: "'but go ye rather to them that sell, and buy for yourselves.' And while "they went to buy, the bridegroom came: and they that were ready "went in with him to the marriage: and the door was shut. Afterward "came also the other virgins, saying, 'Lord, Lord, open to us.' But he "answered and said, 'Verily I say unto you, I know you not.' Watch "therefore, for ye know neither the day nor the hour wherein the Son of "man cometh.

"For the kingdom of heaven is as a man travelling into a far country, "who called his own servants, and delivered unto them his goods. And "unto one he gave five talents, to another two, and to another one; to "every man according to his several ability; and straightway took his "journey. Then he that had received the five talents went and traded "with the same, and made them other five talents. And likewise he that "had received two, he also gained other two. But he that had received "one went and digged in the earth, and hid his lord's money. After a "long time the lord of those servants cometh, and reckoneth with them. "And so he that had received five talents came and brought other five "talents, saying, 'Lord, thou deliveredst unto me five talents: behold, I "'have gained beside them five talents more.' His lord said unto him, "'Well done, thou good and faithful servant: thou hast been faithful "'over a few things, I will make thee ruler over many things: enter thou "'into the joy of thy lord.' He also that had received two talents came "and said, 'Lord, thou deliveredst unto me two talents: behold, I[1]

" ' have gained two other talents beside them.' His lord said unto him, Matt. 25. 22–45.
" ' Well done, good and faithful servant; thou hast been faithful over a
" ' few things, I will make thee ruler over many things: enter thou into
" ' the joy of thy lord.' Then he which had received the one talent came
" and said, ' Lord, I knew thee that thou art[1] a[5a] hard man, reaping where [a] an. [1]
" ' thou hast not sown, and gathering where thou hast not strawed: and I
" ' was afraid, and went and hid thy talent in the earth: lo, there thou
" ' hast that is thine.' His lord answered and said unto him, ' Thou
" ' wicked and slothful servant, thou knewest that I reap where I sowed
" ' not, and gather where I have not strawed: thou oughtest therefore to
" ' have put my money to the exchangers, and then at my coming I should
" ' have received mine own with usury. Take therefore the talent from
" ' him, and give it unto him which hath ten talents. For unto every one
" ' that hath shall be given, and he shall have abundance: but from him
" ' that hath not shall be taken away even that which he hath. And cast
" ' ye the unprofitable servant into outer darkness: there shall be weeping
" ' and gnashing of teeth.'

" When the Son of man shall come in his glory, and all the holy angels
" with him, then shall he sit upon the throne of his glory: and before
" him shall be gathered all nations: and he shall separate them one from
" another, as a shepherd divideth his sheep from the goats: and he shall
" set the sheep on his right hand, but the goats on the left. Then shall
" the King say unto them on his right hand,

" ' Come ye blessed of my Father, inherit the kingdom prepared for
" ' you from the foundation of the world: for I was[1] a[5a] hungred, and
" ' ye gave me meat: I was thirsty, and ye gave me drink: I was a
" ' stranger, and ye took me in: naked, and ye clothed me: I was sick,
" ' and ye visited me: I was in prison, and ye came unto me.'

" Then shall the righteous answer him, saying,

" ' Lord, when saw we thee[1] a[5a] hungred, and fed thee? or thirsty, and
" ' gave thee drink? When saw we thee a stranger, and took thee in? or
" ' naked, and clothed thee? or when saw we thee sick, or in prison, and
" ' came unto thee?'

" And the King shall answer and say unto them,

" ' Verily I say unto you, Inasmuch as ye have done it unto one of the
" ' least of these my brethren, ye have done it unto me.'

" Then shall he say also unto them on the left hand,

" ' Depart from me, ye cursed, into everlasting fire, prepared for the
" ' devil and his angels: for I was[1] a[5a] hungred, and ye gave me no
" ' meat: I was thirsty, and ye gave me no drink: I was a stranger, and
" ' ye took me not in: naked, and ye clothed me not: sick, and in prison,
" ' and ye visited me not.'

" Then shall they also answer him, saying,

" ' Lord, when saw we thee[1] a[5a] hungred, or thirsty, or a stranger, or
" ' naked, or sick, or in prison, and did not minister unto thee?'

" Then shall he answer them, saying,[1]

Matt. 25. 45, 46.

"'Verily I say unto you, Inasmuch as ye did it not to one of the least "'of these, ye did it not to me.'

"And these shall go away into everlasting punishment: but the right-"eous into life eternal."[1]

CHAPTER L.

Conspiracy of the Rulers against Jesus.—Judas Iscariot.—The Supper at Bethany.

Matt. 26. 1–12.
Mark 14. 1–8.
Luke 22, 1, 2.
John 12. 2–7.

NOW[3] after two days was[2 a] the feast of[b] unleavened bread,[3] which is called the passover.[3]

[a] drew nigh.[3]
[b] the passover and of.[2]

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

"Ye know that after two days is the feast of the passover, and the Son "of man is betrayed to be crucified."

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted[c] that[d] they might take Jesus[e] by subtilty[f] and kill him.[g] But they said,

[c] sought.[2 3]
[d] how.[2 3]
[e] him.[2]
[f] craft.[2]
[g] put him to death.[2]

"Not on the feast day, lest there be an uproar among[h] the people."[1]

[h] of.[2]

For they feared the people.[3]

Now when Jesus was[i] in Bethany, in the house of Simon the leper,[1 k] they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then[4] there came unto him[1] Mary[4 l] having[m] an alabaster box of very precious[n] ointment[1] of spikenard,[2] of[5] a pound[4] weight,[5] and she brake the box,[2] poured it on his head,[2] and anointed[4] his[5] feet,[4 o] as he sat at meat,[1] and wiped his feet with her hair.[4] And the house was filled with the odour of the ointment.[4] But when his disciples saw it,[1] there were some that[p] had indignation within themselves.[2]

[i] being.[2]
[k] there.[4]
[l] a woman.[1 2]
[m] took.[4]
[n] costly.[4]
[o] the feet of Jesus.[4]
[p] they.[1]

Then[q] saith[r] one of his disciples, Judas Iscariot, Simon's son, which should betray him,

[q] and.[2]
[r] saying[1] and said.[2]

"Why was this waste of the ointment made?[2] To what purpose is this "waste? for this ointment[s] might have been[t] sold for[1] more[u] than three "hundred pence, and have been given to the poor."[2]

[s] it.[2]
[t] why was not this ointment.[4]
[u] much.[1]

This he said not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.[4]

And they murmured against her.[2]

When Jesus understood it,[w] he[x] said unto them,[1]

[w] And.[2] Then.[4]
[x] Jesus.[4]

"Let her alone, why trouble ye[2] the woman?[y] for she hath wrought a "good work upon[z] me. For ye have the poor always with you,[1] and "whensoever ye will ye may do them good;[2] but me ye have not always. "For in that she hath poured this ointment on my body, she did it for my "burial.[1] She hath done what she could: she is come aforehand to anoint "my body to the burying,[2] and[5] against the day of my burying hath she[4]

[y] her.[2]
[z] on.[2]

"kept this.[4] Verily I say unto you, Wheresoever this gospel shall be "preached throughout[a] the whole world,[2] there shall also this, that this "woman[b] hath done, be told[c] for a memorial of her."[1]

Then[d] entered Satan into[3] one[e] of the twelve,[1] Judas surnamed[f] Iscariot,[3] and he went his way[3] unto the chief priests[1] and captains,[3] to betray him unto them,[2] and said unto them,

"What will ye give me, and I will deliver him unto you?"[1]

And when they heard it they were glad,[2] and they covenanted with[g] him[1] to give him[2h] thirty pieces of silver,[i] and[3] he[5] communed with[3] "them[5k] how he might betray him unto them.[3] And he promised,[3] and from that time[1] sought opportunity, to[l] betray him[1] unto them,[3] conveniently,[2] in the absence of the multitude.[3]

Matt. 26. 13–16.
Mark 14. 9–11.
Luke 22. 3–6.
John 12. 7, 8.

[a] in.[1]
[b] she.[2]
[c] spoken of.[2]
[d] And.[2]
[e] being of the number.[3]
[f] called.[1]
[g] promised.[2]
[h] for.[1]
[i] money.[2 3]
[k] the chief priests and captains.[3]
[l] how he might.[2]

CHAPTER LI.

Preparation for the Passover.—The Washing of the Disciples' Feet.—The Traitor pointed out.

THEN[m] came the[3] first day of the feast of unleavened bread,[1] when the passover must be[n] killed:[3] and[5] the disciples came to Jesus.[1]

And he sent[3o] two of his disciples,[2] Peter and John, saying,

"Go and prepare us the passover, that we may eat."

And they[p] said[q] unto him,[3]

"Where wilt thou that we go and prepare[2] for thee to[r] eat the "passover?"[1]

And he said[s] unto them,[3]

"Go ye into the city, and,[2t] behold, when ye are entered into the city, "there shall a man meet you, bearing a pitcher of water; follow him into "the house where[u] he entereth[w] in. And ye shall say unto[x] the goodman "of the house,[y] 'The Master saith unto thee,[3] My time is at hand; I will "'keep the passover at thy house.[1] Where is the guestchamber, where I "'shall eat the passover with my disciples?' And he shall[z] shew you "a large upper room furnished[3] and prepared: there make ready for us."[2]

And they[3a] did as Jesus had appointed them,[1] and[5] went forth, and came into the city, and found as he had said unto them: and they made ready the passover.[2]

And[b] in the evening,[2] when the hour[c] was come, he[3] came[d] and[5] sat down, and the twelve apostles with him.

And he said unto them,

"With desire I have desired to eat this passover with you before "I suffer: for I say unto you, I will not any more eat thereof, until it be "fulfilled in the kingdom of God."

And he took the cup, and gave thanks, and said,

"Take this, and divide it among yourselves: for I say unto you, "I will not drink of the fruit of the vine, until the kingdom of God "shall come."[3]

Matt. 26. 17–20.
Mark 14. 12–17.
Luke 22. 7–18.

[m] Now.[1] And.[2]
[n] when they.[2]
[o] sendeth forth.[2]
[p] his disciples.[2]
[q] saying.[1]
[r] that thou mayest.[2]
[s] saith.[2]
[t] to such a man.[1]
[u] and whereso-ever.[2]
[w] shall go.[2]
[x] to.[2]
[y] him.[1]
[z] will.[2]
[a] the disciples.[1] his disciples.[2]
[b] Now.[1]
[c] even.[1]
[d] cometh.[2]

Luke 22. 24-30.
John 13. 1-18.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them,

"The kings of the Gentiles exercise lordship over them; and they that "exercise authority upon them are called benefactors. But ye shall not "be so: but he that is greatest among you, let him be as the younger: "and he that is chief, as he that doth serve. For whether is greater, he "that sitteth at meat, or he that serveth? is not he that sitteth at meat? "but I am among you as he that serveth. Ye are they which have con-"tinued with me in my temptations. And I appoint unto you a kingdom, "as my Father hath appointed unto me; that ye may eat and drink at "my table in my kingdom, and sit on thrones judging the twelve tribes "of Israel."[3]

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girdeth himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him,

"Lord, dost thou wash my feet?"

Jesus answered and said unto him,

"What I do thou knowest not now; but thou shalt know hereafter."

Peter saith unto him,

"Thou shalt never wash my feet."

Jesus answered him,

"If I wash thee not, thou hast no part with me."

Simon Peter saith unto him,

"Lord, not my feet only, but also my hands and my head."

Jesus saith to him,

"He that is washed needeth not save to wash his feet, but is clean every "whit: and ye are clean, but not all."

For he knew who should betray him; therefore said he, "Ye are not "all clean."

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them,

"Know ye what I have done to you? Ye call me 'Master' and 'Lord:' "and ye say well; for so I am. If I then, your Lord and Master, have "washed your feet; ye also ought to wash one another's feet. For I have "given you an example, that ye should do as I have done to you. Verily, "verily, I say unto you, The servant is not greater than his lord; neither "he that is sent greater than he that sent him. If ye know these things, "happy are ye if ye do them. I speak not of you all: I know whom[4]

"I have chosen: but that the scripture may be fulfilled, 'He that eateth "'bread with me hath lifted up his heel against me.'[a] Now I tell you be- "fore it come, that, when it is come to pass, ye may believe that I am "he. Verily, verily, I say unto you, He that receiveth whomsoever I "send receiveth me; and he that receiveth me receiveth him that "sent me."[4]

Matt. 26. 21–25. Mark 14. 18–21. Luke 22. 21–23. John 13. 18–30.

[a] Psalm 41. 9.

When Jesus had thus said,[4] and[1] as they sat and did eat,[2] he was troubled in spirit, and testified, and said,

"Verily, verily,[b] I say unto you, that one of you[4] which eateth with "me, shall betray me.[2] Behold, the hand of him that betrayeth me is "with me on the table."[3]

[b] But.[3]

Then the disciples looked one on another, doubting of whom he spake.[4] And they began to be[c] exceeding[1] sorrowful,[2] and[5] to enquire among themselves, which of them it was who should do this thing;[3] and to say unto him[2] every one of them,[1] one by one,[2]

[c] were.[1]

"Lord, is it I?"[1]

And another said,

"Is it I?"[2]

And he[d] answered and said unto them,

"It is one of the twelve[2][e] that dippeth his hand with me in the dish, "the same shall betray me.[1] And truly[f] the Son of man goeth, as it was "determined,[4] and[5] as it is written of him:[1] but woe unto[g] that man by "whom he[h] is betrayed![3] It had been good[i] for that man if he had[1] "never[k] been born."[2]

[d] Jesus.[2]
[e] He.[1 2]
[f] indeed.[2]
[g] to.[2]
[h] the Son of man.[1 2]
[i] good were it.[2]
[k] not.[1]

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him,

"Lord, who is it?"

Jesus answered,

"He it is, to whom I shall give a sop, when I have dipped it."

And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.[4]

Then Judas, which betrayed him, answered and said,

"Master, is it I?"

He said unto him,

"Thou hast said."[1]

Then said Jesus unto him,

"That thou doest, do quickly."

Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him,

"Buy those things that we have need of against the feast."

Or that he should give something to the poor.

He then, having received the sop, went immediately out: and it was night.[4]

CHAPTER LII.

Institution of the Lord's Supper.—Jesus' Last Discourse and Prayer with his Disciples.

Matt. 26. 31–35.
Mark 14. 27–31.
Luke 22. 31–35.
John 13. 31–38.

WHEN[4] therefore[4] Judas[5 a] was gone out, Jesus said,
"Now is the Son of man glorified, and God is glorified in him.
"If God be glorified in him, God shall also glorify him in himself, and
"shall straightway glorify him. Little children, yet a little while I am
"with you. Ye shall seek me: and as I said unto the Jews, 'Whither I
"'go, ye cannot come;' so now I say to you. A new commandment I give
"unto you, That ye love one another; as I have loved you, that ye also
"love one another. By this shall all men know that ye are my disciples,
"if ye have love one to another."

Simon Peter said unto him,
"Lord, whither goest thou?"
Jesus answered him,
"Whither I go, thou canst not follow me now; but thou shalt follow
"me afterwards."
Peter said unto him,
"Lord, why cannot I follow thee now? I will lay down my life for
"thy sake."[4]

Then[b] said[c] Jesus unto them,
"All ye shall be offended because of me this night: for it is written,
"'I will smite the shepherd,
"'And the sheep of the flock shall be scattered abroad.'[1 d]
"But after that I am risen[2] again, I will go before you into Galilee."[1]

But Peter[2] answered and said unto him,
"Though[e] all men should[f] be offended because of thee, yet will I never[g]
"be offended."[1]

And the Lord said,
"Simon, Simon, behold, Satan hath desired to have you, that he may
"sift you as wheat: but I have prayed for thee, that thy faith fail not:
"and when thou art converted, strengthen thy brethren."

And he said unto him,
"Lord, I am ready to go with thee, both into prison, and to death."[3]

And Jesus[h] saith[i] unto[k] him,[2]
"Wilt thou lay down thy life for my sake? Verily, verily, I say
"unto[l] thee,[4] Peter,[3] That this day, even in this night, before the cock[m]
"crow twice, thou[n] shalt[2 o] thrice deny[p] that thou knowest me."[3]

But[2] Peter[1 q] spake[r] the more vehemently,[2]
"Though[s] I should die with thee, yet[1] I will not deny thee in
"anywise."

Likewise also said[2] all[t] the disciples.[1]

And he said unto them,[3]

[a] he.[4]
[b] And.[2]
[c] saith.[2]
[d] Zech. 13. 7.
[e] Although.[2]
[f] shall.[2]
[g] not I.[2]
[h] he.[3]
[i] said.[1 3]
[k] answered.[4]
[l] tell.[3]
[m] the cock shall not.[3 4]
[n] before that thou.[3] till thou.[4]
[o] hast.[4]
[p] denied.[4]
[q] he.[2]
[r] said unto him.[1]
[s] If.[2]
[t] they all.[2]

Matt. 26. 26–29.
Mark 14. 22–25.
Luke 22. 19, 20, 35–38.
John 14. 1–8.

"When I sent you without purse, and scrip, and shoes, lacked ye any "thing?"

And they said,

"Nothing."

Then said he unto them,

"But now, he that hath a purse, let him take it, and likewise his "scrip: and he that hath no sword, let him sell his garment, and buy "one. For I say unto you, that this that is written must yet be accom-"plished in me,

"'And he was reckoned among the transgressors:'

"For the things concerning me have an end."

And they said,

"Lord, behold, here are two swords."

And he said unto them,

"It is enough."[3]

And as they were eating,[a] Jesus[b] took bread, and blessed it,[1] and gave thanks,[3] and when he had given thanks, he[5 i] brake it, and gave it to[c] the disciples,[d] and said,[e]

"Take, eat; this is my body[1] which is given for you: this do in "remembrance of me."[3]

And he took[1] likewise also the cup after supper,[3] and gave thanks, and[1] when he had given thanks, he[2] gave it to them, saying[1 f] unto them,[2]

"Drink ye all of it; for this[g] is my blood of the new testament,[h] which "is shed for[1] you[3] and for[5] many for the remission of sins:[1] this do[3] ye, "as oft as ye drink it[5 i] in remembrance of me.[3] But[1] verily I say unto "you, I will[2] not[k] drink henceforth of this[l] fruit of the vine, until that "day when[m] I drink it new with you in my Father's kingdom."[1 n]

And they all drank of it.[2]

And Jesus said unto them,[5]

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, "I would have told you. I go to prepare a place for you. And if I go "and prepare a place for you, I will come again, and receive you unto "myself; that where I am, there ye may be also. And whither I go ye "know, and the way ye know."

Thomas saith unto him,

"Lord, we know not whither thou goest; and how can we know the "way?"

Jesus saith unto him,

"I am the way, the truth, and the life: no man cometh unto the "Father, but by me. If ye had known me, ye should have known "my Father also: and from henceforth ye know him, and have seen "him."

Philip saith unto him,

"Lord, shew us the Father, and it sufficeth us."[4]

[a] did eat.[2]
[b] he.[3]
[c] unto.[3]
[d] them.[2 3]
[e] saying.[3]
[f] and he said.[2]
[g] this cup.[3]
[h] testament in my blood.[3]
[i] [see 1Co. 11.24.]
[k] no more.[2]
[l] the.[2]
[m] that.[2]
[n] the kingdom of God.[2]

John 14. 9-31.
— 15. 1, 2.

Jesus saith unto him,

"Have I been so long time with you, and yet hast thou not known me, "Philip? he that hath seen me hath seen the Father: and how sayest "thou then, 'Shew us the Father'? Believest thou not that I am in "the Father, and the Father in me? the words that I speak unto you I "speak not of myself: but the Father that dwelleth in me, he doeth the "works. Believe me that I am in the Father, and the Father in me: or "else believe me for the very works' sake. Verily, verily, I say unto you, "He that believeth on me, the works that I do shall he do also; and "greater works than these shall he do; because I go unto my Father. "And whatsoever ye shall ask in my name, that will I do, that the Father "may be glorified in the Son. If ye shall ask any thing in my name, I "will do it. If ye love me, keep my commandments. And I will pray "the Father, and he shall give you another Comforter, that he may abide "with you for ever; even the Spirit of truth; whom the world cannot "receive, because it seeth him not, neither knoweth him: but ye know "him; for he dwelleth with you, and shall be in you. I will not leave "you comfortless. I will come to you. Yet a little while, and the world "seeth me no more; but ye see me: because I live, ye shall live also. "At that day ye shall know that I am in my Father, and ye in me, and I "in you. He that hath my commandments, and keepeth them, he it is "that loveth me: and he that loveth me shall be loved of my Father, and "I will love him, and will manifest myself to him."

Judas saith unto him, (not Iscariot,)

"Lord, how is it that thou wilt manifest thyself unto us, and not unto "the world?".

Jesus answered and said unto him,

"If a man love me, he will keep my words: and my Father will love "him, and we will come unto him, and make our abode with him. He "that loveth me not keepeth not my sayings: and the word which ye "hear is not mine, but the Father's which sent me. These things have I "spoken unto you, being yet present with you. But the Comforter, which "is the Holy Ghost, whom the Father will send in my name, he shall "teach you all things, and bring all things to your remembrance, whatso-"ever I have said unto you. Peace I leave with you, my peace I give "unto you: not as the world giveth, give I unto you. Let not your "heart be troubled, neither let it be afraid. Ye have heard how I said "unto you, I go away, and come again unto you. If ye loved me, "ye would rejoice, because I said, I go unto the Father: for my Father is "greater than I. And now I have told you before it come to pass, that, "when it is come to pass, ye might believe. Hereafter I will not talk "much with you: for the prince of this world cometh, and hath nothing "in me. But that the world may know that I love the Father; and as "the Father gave me commandment, even so I do. Arise, let us go "hence."

"I am the true vine, and my Father is the husbandman. Every branch[4]

"in me that beareth not fruit he taketh away: and every branch that "beareth fruit, he purgeth it, that it may bring forth more fruit. Now "ye are clean through the word which I have spoken unto you. Abide "in me, and I in you. As the branch cannot bear fruit of itself, except it "abide in the vine; no more can ye, except ye abide in me. I am the "vine, ye are the branches: he that abideth in me, and I in him, the same "bringeth forth much fruit: for without me ye can do nothing. If a "man abide not in me, he is cast forth as a branch, and is withered; and "men gather them, and cast them into the fire, and they are burned. "If ye abide in me, and my words abide in you, ye shall ask what ye will, "and it shall be done unto you. Herein is my Father glorified, that ye "bear much fruit; so shall ye be my disciples. As the Father hath loved "me, so have I loved you: continue ye in my love. If ye keep my com- "mandments, ye shall abide in my love; even as I have kept my Father's "commandments, and abide in his love. John 15. 2–27. — 16. 1.

"These things have I spoken unto you, that my joy might remain in "you, and that your joy might be full. This is my commandment, That "ye love one another, as I have loved you. Greater love hath no man "than this, that a man lay down his life for his friends. Ye are my "friends, if ye do whatsoever I command you. Henceforth I call you not "servants; for the servant knoweth not what his lord doeth: but I have "called you friends; for all things that I have heard of my Father I have "made known unto you. Ye have not chosen me, but I have chosen you, "and ordained you, that ye should go and bring forth fruit, and that your "fruit should remain: that whatsoever ye shall ask of the Father in "my name, he may give it you. These things I command you, that ye "love one another. If the world hate you, ye know that it hated me "before it hated you. If ye were of the world, the world would love his "own: but because ye are not of the world, but I have chosen you out of "the world, therefore the world hateth you. Remember the word that I "said unto you, The servant is not greater than his lord. If they have "persecuted me, they will also persecute you; if they have kept my "saying, they will keep yours also. But all these things will they do "unto you for my name's sake, because they know not him that sent me. "If I had not come and spoken unto them, they had not had sin: but now "they have no cloke for their sin. He that hateth me hateth my Father "also. If I had not done among them the works which none other man "did, they had not had sin: but now have they both seen and hated both "me and my Father. But this cometh to pass, that the word might be "fulfilled that is written in their law,

"'They hated me without a cause.'[a] [a] Ps 69. 4.

"But when the Comforter is come, whom I will send unto you from the "Father, even the Spirit of truth, which proceedeth from the Father, "he shall testify of me: and ye shall bear witness, because ye have been "with me from the beginning.

"These things have I spoken unto you, that ye should not be offended.[4]

John 16. 2-25.

"They shall put you out of the synagogues: yea, the time cometh, that "whosoever killeth you will think that he doeth God service. And "these things will they do unto you, because they have not known the "Father, nor me. But these things have I told you, that when the time "shall come, ye may remember that I told you of them. And these "things I said not unto you at the beginning, because I was with you. "But now I go my way to him that sent me; and none of you asketh me, "'Whither goest thou?' But because I have said these things unto you, "sorrow hath filled your heart. Nevertheless I tell you the truth; It is "expedient for you that I go away: for if I go not away, the Comforter "will not come unto you; but if I depart, I will send him unto you. "And when he is come, he will reprove the world of sin, and of righteous-"ness, and of judgment: of sin, because they believe not on me; of "righteousness, because I go to my Father, and ye see me no more; "of judgment, because the prince of this world is judged. I have yet "many things to say unto you, but ye cannot bear them now. Howbeit "when he, the Spirit of truth, is come, he will guide you into all truth: "for he shall not speak of himself; but whatsoever he shall hear, that "shall he speak: and he will shew you things to come. He shall glorify "me: for he shall receive of mine, and shall shew it unto you. All "things that the Father hath are mine: therefore said I, that he shall take "of mine, and shall shew it unto you. A little while, and ye shall not "see me: and again, a little while, and ye shall see me, because I go to "the Father."

Then said some of his disciples among themselves,

"What is this that he saith unto us, 'A little while, and ye shall not "'see me: and again, a little while, and ye shall see me:' and, 'Because "'I go to the Father?'"

They said therefore,

"What is this that he saith, 'A little while'? We cannot tell what "he saith."

Now Jesus knew that they were desirous to ask him, and said unto them,

"Do ye enquire among yourselves of that I said, 'A little while, and "'ye shall not see me: and again, a little while, and ye shall see me'? "Verily, verily, I say unto you, That ye shall weep and lament, but the "world shall rejoice: and ye shall be sorrowful, but your sorrow shall be "turned into joy. A woman when she is in travail hath sorrow, because "her hour is come: but as soon as she is delivered of the child, she "remembereth no more the anguish, for joy that a man is born into "the world. And ye now therefore have sorrow: but I will see you "again, and your heart shall rejoice, and your joy no man taketh from "you. And in that day ye shall ask me nothing. Verily, verily, I say "unto you, Whatsoever ye shall ask the Father in my name, he will give "it you. Hitherto have ye asked nothing in my name: ask, and ye shall "receive, that your joy may be full. These things have I spoken unto[4]

"you in proverbs: but the time cometh, when I shall no more speak unto "you in proverbs, but I shall shew you plainly of the Father. At that "day ye shall ask in my name: and I say not unto you, that I will pray "the Father for you: for the Father himself loveth you, because ye have "loved me, and have believed that I came out from God. I came forth "from the Father, and am come into the world: again, I leave the world, "and go to the Father." John 16. 25-33. — 17. 1-16.

His disciples said unto him,

"Lo, now speakest thou plainly, and speakest no proverb. Now are "we sure that thou knowest all things, and needest not that any man "should ask thee: by this we believe that thou camest forth from God."

Jesus answered them,

"Do ye now believe? Behold, the hour cometh, yea, is now come, "that ye shall be scattered, every man to his own, and shall leave me "alone: and yet I am not alone, because the Father is with me. These "things have I spoken unto you, that in me ye might have peace. In the "world ye shall have tribulation: but be of good cheer; I have overcome "the world."

These words spake Jesus, and lifted up his eyes to heaven, and said,

"Father, the hour is come; glorify thy Son, that thy Son also may "glorify thee: as thou hast given him power over all flesh, that he should "give eternal life to as many as thou hast given him. And this is life "eternal, that they might know thee the only true God, and Jesus Christ, "whom thou hast sent. I have glorified thee on the earth: I have "finished the work which thou gavest me to do. And now, O Father, "glorify thou me with thine own self with the glory which I had with "thee before the world was. I have manifested thy name unto the men "which thou gavest me out of the world: thine they were, and thou "gavest them me; and they have kept thy word. Now they have known "that all things whatsoever thou hast given me are of thee. For I have "given unto them the words which thou gavest me; and they have "received them, and have known surely that I came out from thee, and "they have believed that thou didst send me. I pray for them: I pray "not for the world, but for them which thou hast given me; for they are "thine. And all mine are thine, and thine are mine; and I am glorified "in them. And now I am no more in the world, but these are in the "world, and I come to thee. Holy Father, keep through thine own "name those whom thou hast given me, that they may be one, as we are. "While I was with them in the world, I kept them in thy name: those "that thou gavest me I have kept, and none of them is lost, but the son "of perdition; that the scripture might be fulfilled. And now come I "to thee; and these things I speak in the world, that they might have my "joy fulfilled in themselves. I have given them thy word; and the world "hath hated them, because they are not of the world, even as I am not of "the world. I pray not that thou shouldest take them out of the world, "but that thou shouldest keep them from the evil. They are not of the[4]

John 17. 16–26.

"world, even as I am not of the world. Sanctify them through thy truth: "thy word is truth. As thou hast sent me into the world, even so have I "also sent them into the world. And for their sakes I sanctify myself, that "they also might be sanctified through the truth. Neither pray I for them "alone, but for them also which shall believe on me through their word; "that they all may be one; as thou, Father, art in me, and I in thee, "that they also may be one in us: that the world may believe that thou "hast sent me. And the glory which thou gavest me I have given them; "that they may be one, even as we are one: I in them, and thou in me, "that they may be made perfect in one; and that the world may know "that thou hast sent me, and hast loved them, as thou hast loved me. "Father, I will that they also, whom thou hast given me, be with me where "I am; that they may behold my glory, which thou hast given me: for "thou lovedst me before the foundation of the world. O righteous Father, "the world hath not known thee: but I have known thee, and these have "known that thou hast sent me. And I have declared unto them thy "name, and will declare it: that the love wherewith thou hast loved me "may be in them, and I in them."[4]

CHAPTER LIII.

Gethsemane.—Jesus Betrayed by Judas and taken Prisoner.

Matt. 26. 30, 36–39.
Mark 14. 26, 32–36.
Luke 22. 39–41.
John 18. 1.

WHEN Jesus had spoken these words,[4] and[1] they had sung an hymn,[1] he[a] came out[3] [b] with his disciples,[4] and went, as he was wont,[3] over the brook Cedron[4] into[c] the mount of Olives;[1] and his disciples also followed him.[3]

And[d] they[e] came[f] to[g] a[2] [h] garden[4] [i] which was named[k] Gethsemane,[2] into the which he entered, and his disciples.[4] And when he was at the place,[3] he saith[l] to[m] his[n] disciples,[2] [o]

"Pray that ye enter not into temptation.[3] Sit ye here, while I go and[p] "pray yonder."[1]

And he took[q] with him Peter and[1] James and John,[2] the two sons of Zebedee, and began to be sorrowful,[1] [r] and to be very heavy.[2]

Then[s] saith he unto them,

"My soul is exceeding sorrowful, even unto death: tarry ye here, and "watch with me."[1]

And he went forward a little,[2] [t] and was withdrawn from them about a stone's cast, and kneeled down[3] on the ground,[2] and fell on his face,[1] and prayed that, if it were possible, the hour might pass from him. And he said,[2] [u]

"O my[w] Father, if it be possible,[1] (and[5] all things are possible unto "thee,[2]) and[5] if thou be willing, remove[x] this cup[y] from me: nevertheless "not my[z] will, but thine,[a] be done."

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it[3]

[a] they. 1 2
[b] went forth. 4
[c] to. 3
[d] Then. 1
[e] Jesus with them. 1
[f] cometh. 1
[g] unto. 1
[h] where was a. 4
[i] place. 1 2
[k] called. 1
[l] said. 3
[m] unto. 1 3
[n] the. 1
[o] them. 3
[p] shall. 2
[q] taketh. 2
[r] sore amazed. 4
[s] And. 2
[t] a little farther. 1
[u] saying. 1 3
[w] Abba. 2
[x] take away. 2
[y] let this cup pass 1
[z] as I. 1 what I. 2
[a] as thou wilt. 1 what thou wilt. 2

were great drops of blood falling down to the ground. And when he rose up from prayer, and was come[a] to[b] his[c] disciples, he found[d] them sleeping[e] for sorrow, and said[f] unto[3] Peter,[1 g]

"Simon, sleepest thou?[2] Why sleep ye?[3] What, could ye[h] not watch "with me one hour?[1] Watch ye[i] and pray, lest ye enter[k] into tempta- "tion. The spirit[2] indeed[l] is willing,[m] but the flesh is weak."[1]

And[2] he went away again the second time, and prayed,[1] and spake the same words,[2] saying,

"O my Father, if this cup may not pass away from me, except I drink "it, thy will be done."

And he came[n] and found them asleep again: for their eyes were heavy,[1] neither wist they what to answer him.[2] And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples[1] the third time,[2] and saith unto them,

"Sleep on now, and take your rest: behold,[1] it is enough, the hour is "come,[2 o] and the Son of man is betrayed into the hands of sinners.[1] "Rise up,[2] let us be going:[p] behold,[q] he is at hand that doth betray[r] me."[1]

And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.[4]

And immediately while[2] Jesus[5 s] yet spake, lo,[t] Judas,[u] one of the twelve, came,[w] and with him a great multitude with swords and staves, from the chief priests[1] and the scribes, and the elders[2] of the people:[1] and[3] Judas[3] went before them.[3]

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them,

"Whom seek ye?"

They answered him,

"Jesus of Nazareth."

Jesus saith unto them,

"I am he."

And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, "I am he," they went backward, and fell to the ground.

Then asked he them again,

"Whom seek ye?"

And they said,

"Jesus of Nazareth."

Jesus answered,

"I have told you that I am he: if therefore ye seek me, let these go "their way:" that the saying might be fulfilled, which he spake, "Of "them which thou gavest me have I lost none."[4]

Now[x] he that betrayed him[1] had given[y] them a[2] sign,[z] saying,

"Whomsoever I shall kiss, that same is he;[1] take him,[2] and[5] hold him "fast,[1] and lead him away safely."[2]

Matt. 26. 40-48.
Mark 14. 37-44.
Luke 22. 44-47.
John 18. 2-9.

[a] he cometh. 1 2
[b] unto. 1
[c] the. 1
[d] and findeth. 1 2
[e] asleep. 1
[f] saith. 1 2
[g] them. 3
[h] couldest thou. 2
[i] rise. 3
[k] that ye enter not. 1
[l] truly. 2
[m] ready. 2
[n] when he returned. 2

[o] at hand. 1
[p] go. 2
[q] lo. 2
[r] betrayeth. 2

[s] he. 1 2 3
[t] behold. 3
[u] he that was called Judas. 3
[w] cometh. 2

[x] And. 2
[y] gave. 1
[z] token. 2

Matt. 26. 49-56.
Mark 14. 45-52.
Luke 22. 47-53.
John 18. 9-12.

And as soon as he was come,[a] he goeth[b] straightway to[2c] Jesus[1] to kiss him,[3] and said,[d]

"Hail,[e] Master;" and kissed him.

And Jesus said unto him,

"Friend, wherefore art thou come?[1] Judas, betrayest thou the Son of "man with a kiss?"[3]

Then[f] came they and laid[1] their hands on[2] Jesus,[g] and took him.[1 h]

When they which were about him saw what would follow, they said unto him,

"Lord, shall we smite with the sword?"[3]

And behold,[1] Simon Peter,[4] being[5] one of them which were with Jesus,[1 i] having a sword,[4] stretched out his hand, and drew his[k] sword,[l] and struck[m] a[n] servant of the high priest's,[o] and[1] cut[p] off his right ear. The servant's name was Malchus.[4]

Then[1 q] Jesus answered and said[3] unto Peter,[r]

"Put up[4] again thy sword into[1] the sheath:[4 s] for all they that take "the sword shall perish with the sword. Thinkest thou that I cannot now "pray to my Father, and he shall presently give me more than twelve "legions of angels? But how then shall the scriptures be fulfilled, that "thus it must be?[1] Suffer ye thus far:[3] the cup which my Father hath "given me, shall I not drink it?"[4]

And he touched his ear, and healed him.[3]

In that same hour said[t] Jesus to[u] the multitudes,[1 w] and to[5] the chief priests, and captains of the temple, and the elders, which were come to him,[3]

"Are[x] ye come out as against a thief, with swords and[1] with staves[2] "for to take me? I sat[y] daily with you teaching in the temple, and ye "laid no hold on me,[1] and[5] stretched forth no hands against me,[3] and ye "took me not.[2] But the scriptures must be fulfilled:[2] this is your hour, "and the power of darkness."[3]

Then the band and the captain and officers of the Jews took Jesus and bound him.[4]

But all this was done, that the scriptures of the prophets might be fulfilled.

Then[z] all the disciples[a] forsook him, and fled.[1]

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.[2]

[a] forthwith.[1]
[b] came.[1] drew near.[3]
[c] unto.[3]
[d] saith.[2]
[e] Master.[2]
[f] And.[2]
[g] him.[2]
[h] Jesus.[4]
[i] that stood by.[2]
[k] a.[2]
[l] it.[4]
[m] smote.[2 3 4]
[n] the.[3 4]
[o] priest's servant[4]
[p] smote[1]
[q] And.[3]
[r] him[1]
[s] his place.[1]
[t] answered and said.[2] Then said.[3]
[u] unto.[3]
[w] them.[2]
[x] Be.[3]
[y] was.[2] when I was.[3]
[z] And.[2]
[a] they.[2]

CHAPTER LIV.

Trial of Jesus by Caiaphas and the Council.—Peter's Denial.

Matt. 26. 57.
Mark 14. 53.
Luke 22. 54.
John 18. 13, 14.

AND they that had laid hold on Jesus led him away[1] to Annas first: for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.[4]

Then [3] they [3 a] brought him into the high priest's house,[3] to Caiaphas the high priest, where [1 b] were assembled [2] with him [2] all the chief priests, and the elders, and the scribes.[2]

And [c] Simon Peter followed Jesus [4 d] afar off, even [2] unto [e] the high priest's palace;[1 f] and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

And the servants and officers stood there, who had made a fire of coals; for it was cold: and [4] when they had kindled [3] the [5 g] fire in the midst of the hall [3] they [4] sat [5 h] down together [3] and [5] warmed themselves: and Peter [4 i] went in [1] to see the end [1] and sat [k] with [l] the servants,[1 m] and warmed himself at the fire.[2]

And [n] as Peter [o] was [p] beneath [q] in the palace,[2] and [5] sat by the fire,[3] there cometh [r] one of the maids [s] of the high priest,[2] the damsel that kept the door:[4] and when she saw [t] Peter [u] warming himself, she [2] earnestly looked upon him, and said [3 w] unto Peter,[4]

"And thou also wast [x] with Jesus [y] of Nazareth:[2 z] art not thou also "one of this man's disciples?"[4]

But [a] he denied [1] him [3] before them all, saying,[1 b]

"Woman,[3] I am not.[4] I know him not,[3] neither understand I what "thou sayest."[2]

And Simon Peter stood and warmed himself.[4]

And he went out into the porch; and the cock crew.[2]

And after a little while,[3] when he was gone out into the porch, another [1 c] maid saw him again, and began to say [d] to [e] them that stood by,[f]

"This fellow was also with Jesus of Nazareth,[1] and [5] is one of them."[2]

They said therefore unto him,

"Art not thou [g] also one of his disciples?"[4 h]

And he [i] denied it again [2] with an oath, and said,[4]

"Man, I am not,[3] I do not know the man."[1]

And about the space of one hour [k] after, another confidently affirmed, saying,

"Of a truth this fellow also was with him: for he is a Galilean."

And [3] they that stood by [2] came unto [1] Peter,[2 l] and [1] one of the servants of the high priest, being his kinsman whose ear Peter cut off,[4] said [m] again to Peter,[2]

"Surely thou also art one of them:[1] for thou art a Galilean, and thy "speech agreeth thereto,[2] and [5] bewrayeth thee.[1] Did not I see thee in "the garden with him?"[4]

But [n] he [2 o] then denied again,[4] and [5] began to curse and to swear, saying,[2 p]

"Man, I know not what thou sayest.[3] I know not this [q] man of whom "ye speak."[2]

Matt. 26. 57, 58, 69–74.
Mark 14. 53, 54, 66–71.
Luke 22 54–60.
John 18. 15–18, 25–27.

a And. 3
b and. 2
c But. 1
d him. 1 2
e into. 2
f palace of the high priest. 2

g a. 3
h were set. 3
i he. 2
k stood. 4
l among. 3
m them 3 4
n Now. 1 But. 3
o he. 3
p sat. 1 3
q without. 1
r came unto him. 1
s a damsel. 1
a certain maid. 3
the damsel. 4
t beheld. 3
u him. 3
w saying. 1 then saith. 4
x This man was. 3
y him. 3
z Galilee. 1
a And. 3
b saith. 4

c a. 2
d said. 1 3
e unto. 1
f were there. 1

g Thou art. 3
h them. 3
i Peter. 3

k a while. 1
a little. 2

l him. 1
m saith. 4

n And. 3
o Peter. 3 4
p said. 3

q the. 1

Matt. 26. 59 64, 74, 75.
Mark 14.55–62,72
Luke 22. 60–62, 66–70.
John 18.19–24,27

And immediately, while he yet spake,[3] the second time the cock crew.[2] And the Lord turned, and looked upon Peter.[3] And Peter called to mind[a] the word[2] of the Lord,[b] how he had[c] said unto him, "Before the cock "crow twice, thou shalt deny me thrice." And when he thought thereon, he[2 d] went out, and wept bitterly.[1]

[a] remembered.[1 3]
[b] Jesus.[1]
[c] which.[1] that Jesus.[2]
[d] Peter.[3]

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him,

"I spake openly to the world; I ever taught in the synagogue, and in "the temple, whither the Jews always resort; and in secret have "I said nothing. Why askest thou me? ask them which heard me, "what I have said unto them: behold, they know what I said."

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying,

"Answerest thou the high priest so?"

Jesus answered him,

"If I have spoken evil, bear witness of the evil: but if well, why "smitest thou me?"

Now Annas had sent him bound unto Caiaphas the high priest.[4]

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council.[3]

[e] and.[2]

Now[e] the chief priests, and elders, and all the council,[1] sought for[2] false witness against Jesus, to put him to death; but[e] found none: yea, though many false witnesses came, yet found they none.[1] For many bare false witness against him, but their witness agreed not together. And[2] at the last[1] there arose certain, and[2] two false witnesses[1] came,[1] and[1] bare false witness against him, saying,[f]

[f] said.[1]
[g] him.[2]
[h] am able to.[1]
[i] the.[1]
[k] in.[1]
[l] to.[1]
[m] it.[1]

"We heard[2] this fellow[1 g] say,[f] 'I will[h] destroy this[i] temple[2] of God,[1] "'that is made with hands, and within[k] three days I will[l] build another[m] "'made without hands.'"

But neither so did their witness agree together.

And the high priest[2] arose, and[1] stood up in the midst, and asked Jesus, saying,[n]

[n] said unto him.[1]

"Answerest thou nothing? what is it which these witness against "thee?"[2]

But Jesus[o] held his peace, and answered nothing.[2]

[o] he.[2]
[p] asked him.[2]
[q] saying.[3]
[r] art thou.[2 3]
[s] the Blessed.[2]
[t] he.[3]
[u] said.[2 3]
[w] them.[3]

And the high priest[1] again[2] answered[p] and said[q] unto him,

"I adjure thee by the living God, that thou tell us whether thou be[r] "the Christ, the Son of God."[1 s]

And[2] Jesus[t] saith[u] unto him,[1 w]

"If I tell you, ye will not believe: and if I also ask you, ye will not "answer me, nor let me go. Hereafter shall the Son of man sit on the "right hand of the power of God."

Then said they all,

"Art thou then the Son of God?"

And he said unto them,[3]

[x] Ye say that.[3]

"Thou hast said.[1 x] I am:[2] nevertheless I say unto you, Hereafter shall[1]

"ye see the Son of man sitting on the right hand of power, and coming "in the clouds of heaven."

Matt. 26. 64–68. Mark 14. 62–65. Luke 22. 63–65, 71

Then the high priest rent his clothes, saying,[a]

"He hath spoken blasphemy; what further need have we of[b] witnesses? "behold, now ye have heard his[c] blasphemy. What think ye?"[1]

And they all condemned him,[2] and[5] answered and said,

"He is[d] guilty of death.[1] What need we any further witness? for we "ourselves have heard of his own mouth."[3]

Then[e] did some[2f] begin[5g] to[2] spit in his face,[1h] and to cover his face, and to buffet[i] him;[2] and the servants[2k] that held Jesus[3l] did strike[m] him with the palms of their hands;[2] and when they had blindfolded him, they struck him on the face[3] and[5] mocked him,[3] and asked him, saying[3n] unto him,[2]

"Prophecy unto us, thou Christ, who is he[o] that smote thee?"[1]

And many other things blasphemously spake they against him.[3]

[a] and saith. [2]
[b] any [2]
[c] the [2]
[d] to be. [2]
[e] and. [2]
[f] they. [1]
[g] began. [2]
[h] on him. [2]
[i] buffeted. [1]
[k] men. [3]
[l] others. [1]
[m] smote. [1 3]
[n] and to say. [2]
[o] it. [3]

CHAPTER LV.

Jesus before Pilate.—Jesus Mocked, Scourged, and Condemned to Death.—Suicide of Judas Iscariot.

AND straightway,[2] when[p] the morning[q] was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and[1] the chief priests held a consultation with the elders and scribes and the whole council, and[2] the whole multitude of them arose, and[3] when they had bound[1] Jesus,[r] they led[s] him[t] away[1] from Caiaphas unto the hall of judgment,[4] and delivered him to Pontius Pilate the governor.[1] And it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said,

Matt. 27. 1, 2, 11. Mark 15. 1, 2. Luke 23. 1–3. John 18. 28–37.

"What accusation bring ye against this man?"

They answered and said unto him,

"If he were not a malefactor, we would not have delivered him up "unto thee."

Then said Pilate unto them,

"Take ye him, and judge him according to your law."

The Jews therefore said unto him,

"It is not lawful for us to put any man to death:" that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[4]

And Jesus stood before the governor:[1] and they began to accuse him, saying,

"We found this fellow perverting the nation, and forbidding to give "tribute to Cæsar, saying that he himself is Christ a King."[3]

Then[u] Pilate[4] the governor,[1] entered into the judgment hall again, and called Jesus, and[4] asked[w] him, saying,[1]

[p] in. [2]
[q] then. [4]
[r] him. [1]
[s] and carried. [2]
[t] Jesus. [4]
[u] And. [3]
[w] said unto. [4]

Matt. 27. 11-14.
Mark 15. 2-5.
Luke 23. 3-12.
John 18. 37, 38.

"Art thou the King of the Jews?"[1]

Jesus answered him,

"Sayest thou this thing of thyself, or did others tell it thee of me?"

Pilate answered,

"Am I a Jew? Thine own nation and the chief priests have delivered "thee unto me: what hast thou done?"

Jesus answered,

"My kingdom is not of this world: if my kingdom were of this world, "then would my servants fight, that I should not be delivered to the "Jews: but now is my kingdom not from hence."

Pilate therefore said unto him,

"Art thou a king then?"[4]

[a] he.[2 3]
[b] answering.[2]
[c] it.[2 3]

And Jesus[1] [a] answered[4] [b] and said[3] unto him,[1]

"Thou sayest that I am a king.[c] To this end was I born, and for this "cause came I into the world, that I should bear witness unto the truth. "Every one that is of the truth heareth my voice."

Pilate saith unto him,

"What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them,

"I find in him no fault at all."[4]

[d] accused him.[2]
[e] but he.[2]
[f] And.[2]
[g] said . . . unto.[1]
[h] behold.[2]
[i] And he.[1]
[k] nothing.[2]
[l] so.[2]
[m] the governor.[1]

And when he was accused[d] of the chief priests and elders[1] of many things,[2] he[e] answered nothing.

Then[f] Pilate asked[g] him again, saying,[2]

"Answerest thou nothing?[2] Hearest thou not[h] how many things they "witness against thee?"[1]

But Jesus yet[i] answered[2] him to never a word;[k] insomuch[l] that[1] Pilate[m] marvelled[2] greatly.[1]

Then said Pilate to the chief priests and to the people,

"I find no fault in this man."

And they were the more fierce, saying,

"He stirreth up the people, teaching throughout all Jewry, beginning "from Galilee to this place."[3]

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.[3]

Matt. 27. 15 24.
Mark 15. 6-14.
Luke 23. 13-23.
John 18. 39, 40.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them,

"Ye have brought this man unto me, as one that perverteth the people: "and, behold, I, having examined him before you, have found no fault in "this man touching those things whereof ye accuse him: no, nor yet "Herod: for I sent you to him; and, lo, nothing worthy of death is done "unto him. I will therefore chastise him, and release him."[3]

Now[a] at that[b] feast the governor was wont to[c] release[d] unto the people[1 e] one[f] prisoner, whomsoever[g] they desired.[2 h] And there was[2 i] then a notable prisoner[1 k] named[l] Barabbas,[2] who[3 m] was a robber,[4] and[5] for a certain sedition made in the city, and for murder, was cast into prison,[3] and[5] lay bound with them that had made insurrection with him, who had committed murder in the insurrection.[2] Therefore[n] when they were gathered together,[1] the multitude crying aloud began to desire him to do as he had ever done unto them.

But Pilate answered[o] them, saying,[2]

"Ye have a custom, that I should release unto you one at the passover.[4] "Whom will ye[1] therefore[4] that I release unto you? Barabbas, or Jesus "which is called Christ,[1] the King of the Jews?"

For he knew that the chief priests[p] had delivered him for envy.[2]

When he was set down on the judgment seat, his wife sent unto him, saying,

"Have thou nothing to do with that just man: for I have suffered many "things this day in a dream because of him."

But the chief priests and elders persuaded[q] the multitude[r] that they should ask Barabbas,[1] that he should rather release[2] him[5 s] unto them,[2] and destroy Jesus.

The governor answered and said unto them,

"Whether of the twain will ye that I release unto you?"[1]

And[t] they[3] again[4] cried out all at once, saying,[3 u]

"Not this man, but Barabbas.[4] Away with this man, and release unto "us Barabbas."[3]

Pilate therefore, willing to release Jesus, answered and said[w] again unto[x] them,[2]

"What will ye then that I shall do[2] with Jesus[y] which is called[z] "Christ,[1] the King of the Jews?"[2]

But[3] they all[1] cried out[2] and said[5 a] unto him[1] again,[2]

"Let him be crucified.[1] Crucify him, crucify him."[3]

Then[b] Pilate[c] said unto them[2] the third time,[3]

"Why, what evil hath he done?[1] I have found no cause of death in "him: I will therefore chastise him, and let him go."[3]

But[d] they cried out the more[1] exceedingly,[2] saying,

"Let him be crucified.[1] Crucify him."[2]

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.[3]

When Pilate saw that he could prevail nothing, but that rather a[1]

[a] For.[3]
[b] that.[3]
[c] of necessity he must.[3]
[d] he released.[2]
[e] them.[2 3]
[f] a.[1]
[g] whom.[1]
[h] would.[1]
[i] they had.[1]
[k] one.[2]
[l] called.[1]
[m] which.[2] now Barabbas.[4]
[n] And.[2]
[o] said unto.[1]
[p] they.[1]
[q] moved.[2]
[r] people.[2]
[s] Barabbas.[2]
[t] Then.[4]
[u] said.[1]
[w] saith.[1] spake.[3]
[x] to.[3]
[y] unto him.[2]
[z] whom ye call.[2]
[a] say.[2] saying.[3]
[b] And.[1]
[c] the governor.[1] he.[3]
[d] And.[2]

Matt. 27. 24–30.
Mark 15. 15–19.
Luke 23. 24, 25.
John 19. 1–11.

tumult was made, he took water, and washed his hands before the multitude, saying,

"I am innocent of the blood of this just person: see ye to it."

Then answered all the people, and said,

"His blood be on us, and on our children."

[a] And so.[2] And.[3]
[b] him.[3]

Then[1] [a] Pilate, willing to content the people,[2] gave sentence that it should be as they required. And he released unto them[3] Barabbas,[2] [b] that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.[3]

Then Pilate therefore took Jesus, and scourged him.[4] And when he had scourged Jesus, he delivered him [c] to be crucified.

[c] Jesus.[2]
[d] And.[2]
[e] took.[1]
[f] him.[2]
[g] call together.[2]
[h] purple.[4]
[i] clothed him with purple.[2]
[k] and.[2 4]
[l] about.[2] on.[4]
[m] began to salute.[2]
[n] said.[4]

Then [d] the soldiers of the governor[1] led[2] [e] Jesus[1] [f] away[2] into the common hall[1] called Prætorium;[2] and gathered [g] unto him the whole band of soldiers. And they stripped him, and put on him a scarlet [h] robe.[i] And when they had platted a crown of thorns, they [k] put it upon [l] his head, and a reed in his right hand: and they bowed the knee before him, and mocked [m] him, saying,[n]

"Hail, King of the Jews!"

And they[1] did spit upon him, and bowing their knees worshipped him,[2] and took the reed, and smote him on the head[1] with[2] the[5] reed,[2] and[5] with their hands.[4]

Pilate therefore went forth again, and saith unto them,

"Behold, I bring him forth to you, that ye may know that I find no "fault in him."

Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And Pilate saith unto them,

"Behold the man!"

When the chief priests therefore and officers saw him, they cried out, saying,

"Crucify him, crucify him."

Pilate saith unto them,

"Take ye him, and crucify him: for I find no fault in him."

The Jews answered him,

"We have a law, and by our law he ought to die, because he made "himself the Son of God."

When Pilate therefore heard that saying, he was the more afraid: and went again into the judgment hall, and saith unto Jesus,

"Whence art thou?"

But Jesus gave him no answer.

Then saith Pilate unto him,

"Speakest thou not unto me? knowest thou not that I have power to "crucify thee, and have power to release thee?"

Jesus answered,

"Thou couldest have no power at all against me, except it were given "thee from above: therefore he that delivered me unto thee hath the "greater sin."[4]

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, Matt. 27. 3-10. John 19. 12-16.

"If thou let this man go, thou art not Cæsar's friend: whosoever "maketh himself a king speaketh against Cæsar."

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called "The Pavement," but in the Hebrew "Gabbatha." And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews,

"Behold your King!"

But they cried out,

"Away with him, away with him, crucify him."

Pilate saith unto them,

"Shall I crucify your king?"

The chief priests answered,

"We have no king but Cæsar."

Then delivered he him therefore unto them to be crucified.[4]

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying,

"I have sinned in that I have betrayed the innocent blood."

And they said,

"What is that to us? see thou to that."

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself:[1] and falling headlong, he burst asunder in the midst, and all his bowels gushed out.[5] [a] And the chief priests took the silver pieces, and said,

[a] Acts 1. 18.

"It is not lawful for to put them into the treasury, because it is the "price of blood."

And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day. Then was fulfilled that which was spoken by[1] the[b] prophet, saying,

[b] Jeremy the.[1]

"And they took the thirty pieces of silver,
"The price of him that was valued,
"Whom they of the children of Israel did value;
"And gave them for the potter's field,
"As the Lord appointed me."[1] [c]

[c] Zech. 11. 12, 13.

CHAPTER LVI.

The Crucifixion and Burial.

Matt. 27. 31, 32. Mark 15. 20. Luke 23. 26. John 19. 16, 17.

AND after that[d] they had mocked[1] Jesus,[4] [e] they took the robe[f] off from him, and put his own raiment[g] on him, and[1] took[4] him and[5] led him away[h] to crucify him,[1] he[i] bearing his cross.[4]

[d] when.[2]
[e] him.[1 2]
[f] purple.[2]
[g] clothes.[2]
[h] out.[2]
[i] and he.[4]

And as they came out,[1] and[3] led him away,[3] they found a man[k] of[1]

[k] one.[2 3]

Matt. 27. 32-38.
Mark 15. 21-28.
Luke 23.26-34,38
John 19. 17-21.

Cyrene,[a] Simon by name,[1] who passed by, coming out of the country, the father of Alexander and Rufus:[2] and[3] they laid hold upon[3] him,[5] and on him they laid the cross, that he might bear it after Jesus:[3] and[5] him they compelled[b] to bear the[c] cross.[1]

[a] a Cyrenian. [2 3]
[b] compel. [2]
[c] his. [2]

And there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them, said,

"Daughters of Jerusalem, weep not for me, but weep for yourselves, "and for your children. For, behold, the days are coming, in the which "they shall say, 'Blessed are the barren, and the wombs that never bare, "'and the paps which never gave suck.' Then shall they begin to say to "the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they "do these things in a green tree, what shall be done in the dry?"

And there were also two other, malefactors, led with him to be put to death.[3]

And they bring him unto the[d] place[2] which is called Calvary,[3] or[5] in the Hebrew[4] Golgotha, which is being interpreted,[e] "The[f] place of a "skull."[2] And when they were come to[g] the[f] place,[3] they gave[h] him to drink[2] vinegar[1 i] mingled with gall:[1 k] but[2 l] when he had tasted thereof, he would not drink.[1 m]

[d] went forth into a. [4]
[e] that is to say. [1]
[f] a. [1]
[g] unto. [1]
[h] give. [2]
[i] wine. [2]
[k] myrrh. [2]
[l] and. [1]
[m] received it not. [2]

And it was the third hour, and[2] there[n] they crucified him.[3] And[o] with him[2] were there[1] crucified[1 p] the[3] two thieves;[q] the one on his[r] right hand, and the other[s] on his[r] left,[2] on either side one, and Jesus in the midst.[4] And the scripture was fulfilled which saith,

"And he was numbered with the transgressors."[2 t]

[n] where. [4]
[o] Then. [1]
[p] they crucify. [2]
[q] malefactors. [3]
other. [4]
[r] the. [1 3]
[s] another. [1]
[t] Is. 53. 12.

Then said Jesus,

"Father, forgive them; for they know not what they do."[3]

Then[u] the soldiers, [w]when they had crucified Jesus,[x] took his garments,[y] and made four parts,[z] to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

[u] And. [1 2 3]
[w] they. [2 3]
[x] him. [2]
[y] raiment. [3]
[z] parted. [1 2 3]

They said therefore among themselves,

"Let us not rend it, but cast lots for it, whose it shall be:" that the scripture[a] might be fulfilled which saith,[b]

"They parted my raiment[c] among them,
"And for[d] my vesture they did cast lots."[e]

[a] it. [1]
[b] was spoken by the prophet. [1]
[c] garments. [1]
[d] upon. [1]
[e] Ps. 22. 18.
[f] and cast. [3]

These things therefore the soldiers did,[4] casting[f] lots upon them, what every man should take.[2] And sitting down they watched him there.[1]

And Pilate wrote a title, and put[4 g] up over his head[1 h] on the cross[4] his accusation.[1 i] And the[k] superscription of his accusation[l] was written[2] in letters of Greek, and Latin, and Hebrew.[3] And the writing was,[4]

"THIS IS JESUS OF NAZARETH THE KING OF "THE JEWS."[4]

[g] set. [1]
[h] him. [3]
[i] it. [4]
[k] a. [3]
[l] it. [4] also. [3]

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city.[4] Then said the chief priests of the Jews to Pilate,[1]

"Write not, 'The King of the Jews;'[1] but that he said, 'I am King of "'the Jews.'"

Pilate answered,

"What I have written I have written."[4]

And they that passed by reviled[1 a] Jesus,[5 b] wagging their heads, and saying,[1]

"Ah, thou that destroyest the temple, and buildest it in three days, "save thyself.[2] If thou be the Son of God,[c] come down from the "cross."[1]

And the people stood beholding. And the rulers also with them derided him:[3] likewise also the chief priests mocking him, with the scribes and elders, said[1 d] among themselves,[2]

"He saved others; himself he cannot save. If he be[1] Christ the King "of Israel,[2] and[5] the chosen of God,[3] let him now come down[e] from the "cross,[1] let him save himself,[3] that we may see,[2] and we will believe him. "He trusted in God; let him deliver him now, if he will have him: for "he said, 'I am the Son of God.'"[1]

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying,

"If thou be the king of the Jews, save thyself."[3]

And one of the malefactors[f] which[g] were[3] crucified[h] with him, cast the same in his teeth,[1] and[5] reviled him,[2] and[5] railed on him, saying,

"If thou be Christ, save thyself and us."

But the other answering rebuked him, saying,

"Dost not thou fear God, seeing thou art in the same condemnation? "And we indeed justly; for we receive the due reward of our deeds: but "this man hath done nothing amiss."

And he said unto Jesus,

"Lord, remember me when thou comest into thy kingdom."

And Jesus said unto him,

"Verily I say unto thee, To day shalt thou be with me in paradise."[3]

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,

"Woman, behold thy son!"

Then saith he to the disciple,

"Behold thy mother!"

And from that hour that disciple took her unto his own home.[4]

And when[i] the sixth hour was come, there[k] was[2] a darkness over[3] the whole[l] land[m] until[n] the ninth hour,[2] and the sun was darkened.[3] And at[o] the ninth hour Jesus cried with a loud voice, saying,

"Eloi, Eloi,[p] lama sabachthani?" (which is, being interpreted,[q] "My "God, my God, why hast thou forsaken me?")

And some of them that stood by,[r] when they heard it,[s] said,

"Behold, he[t] calleth[2] for[1] Elijah."[5 u]

Matt. 27. 39–47. Mark 15. 29–35. Luke 23. 35–37, 39–45. John 19. 21–27.

[a] railed on.[2]
[b] him.[1 2]
[c] and.[2]
[d] saying.[3]
[e] descend.[2]
[f] thieves also.[1] they.[2]
[g] that.[2]
[h] hanged.[3]
[i] Now from.[1] it was about.[3]
[k] and there[3]
[l] all the.[1 3]
[m] earth.[3]
[n] unto.[1]
[o] about[1]
[p] Eli, Eli[1]
[q] that is to say.[1]
[r] there.[1]
[s] that.[1]
[t] this man.[1]
[u] Elias.[1 2]

Matt. 27. 48-56.
Mark 15. 36-41.
Luke 23. 45-49.
John 19. 28-36.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith,

"I thirst."

Now there was set a vessel full of vinegar:[4] and straightway one of them[a] ran, and took a spunge, and filled it[1] full[b] of vinegar, and put it on a reed[2] upon hyssop,[4] and gave him to drink.[2 c]

The rest said,[1 d]

"Let alone;[e] let us see whether[2] Elijah[5 f] will come to take him "down,[2] and[5 g] save him."[1]

When Jesus therefore had received the vinegar, he said,

"It is finished."[4]

And when[3] he[h] had cried again with a loud voice,[1] he said,[3]

"Father, into thy hands I commend my spirit."

And having said thus, he[3] bowed his head, and gave[i] up the ghost.[4]

And behold, the veil of the temple was rent in twain[1] in the midst[3] from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now[k] when the centurion[1] which stood over against him,[2] and they that were with him, watching Jesus, saw[1] that he so cried out, and gave up the ghost,[2] and[5] the earthquake, and those things that were[l] done, they feared greatly,[1] and[5] the[3] centurion[5 m] glorified God, saying,[n]

"Certainly this was a righteous man."[3]

"Truly this man was the Son of God."[2]

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and[3] also[2] many[o] women stood[p] afar off, beholding[q] these things;[3] who also, when he was in Galilee, followed[2] Jesus[3] and ministered unto him,[2] and[5] that[r] followed him[s] from Galilee,[3] ministering unto him: among[1] whom[t] was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome,[2] the mother of Zebedee's children:[1] and many other women which came up with him unto Jerusalem.[2]

And that day was the preparation, and the sabbath drew on.[3]

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was[4] a[5 u] high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled,

"A bone of him shall not be broken."[w 3]

[a] they.[4]
[b] with.[1 4]
[c] put it to his mouth.[4]
[d] saying.[2]
[e] be.[1]
[f] Elias.[1 2]
[g] to.[1]
[h] Jesus.[1 2 3]
[i] yielded.[1]
[k] And.[2]
[l] what was.[3]
[m] he.[3]
[n] he said.[2]
[o] the.[3]
[p] were there.[1] there were.[2]
[q] looking on.[2]
[r] which.[1]
[s] Jesus.[1]
[t] which.[1 2]
[u] an.[4]
[w] Ps. 34. 20.

And again another scripture saith,

"They shall look on him whom they pierced."[a]

And, behold, there was a man named Joseph,[3] an honourable[b] counsellor;[2] and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was[3] a rich man of Arimathæa,[1] a city of the Jews, who[c] also himself waited for the kingdom of God,[3] being a disciple of Jesus,[d] but secretly for fear of the Jews.[4] And now, when the even was come,[e] because it was the preparation, that is, the day before the sabbath,[2] this man,[3] Joseph of Arimathæa,[2 f] came[g] and went in boldly unto[h] Pilate, and[2] besought[4] him[5 i] that he might take away[k] the body of Jesus.[4] And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion,[2 l] Pilate[m] gave[4] Joseph[5 n] leave[4] and[5] commanded the body to be delivered[1 o] to him.[5 p] He came therefore, and took the body of Jesus[4 q] down:[2] and when[1] he[5 p] had taken the body,[1] he bought fine linen.[2] And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about[4] a[5 r] hundred pound weight. Then took they the body of Jesus[4] and wrapped[2 s] it[1 t] in the linen,[2 u] with the spices, as the manner of the Jews is to bury,[4] and laid it[t] in[1] Joseph's[5 w] own new[1 x] sepulchre[y] which[2 z] he had[a] hewn out in the[b] rock,[c] and he rolled a great stone to[d] the door of the sepulchre, and departed.[1]

Now in the place where he was crucified there was a garden; and in the garden[4] this[5 e] new sepulchre, wherein was never man yet[f] laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.[4]

And the women also, which came with him from Galilee,[3] Mary Magdalene, and Mary[g] the mother of Jesus,[2] followed after,[h] and[3] sitting over against the sepulchre,[1] beheld the sepulchre, and how his body[i] was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.[3]

Matt. 27. 57–61.
Mark 15. 42–47.
Luke 23. 50–56.
John 19. 37–42.

[a] Zech. 12. 10.
[b] a.[3]
[c] which.[2]
[d] was Jesus' disciple.[1]
[e] after this.[4]
[f] he.[1]
[g] there came.[1]
[h] to.[1]
[i] Pilate.[4]
[k] begged.[1 3] craved.[2]
[l] then.[1]
[m] he.[2]
[n] him.[4]
[o] gave.[2]
[p] Joseph.[1]
[q] him.[2] it.[3]
[r] an.[4]
[s] wound.[4]
[t] him.[2]
[u] a clean linen cloth.[1] linen clothes.[4]
[w] his.[1]
[x] a.[2 3]
[y] tomb.[1]
[z] that.[3]
[a] was.[2 3]
[b] of a.[2]
[c] stone.[3]
[d] unto.[2]
[e] a.[4]
[f] before.[3]
[g] the other Mary.[1]
[h] there was.[1]
[i] where he.[2]

CHAPTER LVII.

The Resurrection.

Matt. 27. 62–65.

NOW the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying,

"Sir, we remember that that deceiver said, while he was yet alive, "'After three days I will rise again.' Command therefore that the "sepulchre be made sure until the third day, lest his disciples come by "night, and steal him away, and say unto the people, 'He is risen from "'the dead:' so the last error shall be worse than the first."

Pilate said unto them,

"Ye have a watch: go your way, make it as sure as ye can."[1]

Matt. 27. 66.
— 28. 1–9.
Mark 16. 1–8.
Luke 24. 1–8.
John 20. 1, 2.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.[1]

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.[2]

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.[1]

[a] Now.[3]
[b] toward the.[1] upon the.[3]
[c] they.[2 3]
[d] cometh.[4]
[e] to see.[1]
[f] at the rising of the sun.[2]

And [2 a] in the end of the sabbath,[1] very early in the morning the [b] first day of the week,[2] Mary Magdalene and the other Mary [1 c] came [d] unto [e] the sepulchre [2] as it began to dawn,[1 f] but [5] when it was yet dark,[4] bringing the spices which they had prepared, and certain others with them.[3]

And they said among themselves,

"Who shall roll us away the stone from the door of the sepulchre?" [2] (for it was very great.)[2]

[g] found.[3] seeth.[4]
[h] taken.[4]
[i] she.[4]

And when they looked, they saw that [g] the stone was rolled [h] away [2] from the sepulchre.[3] And they entered in, and found not the body of the Lord Jesus.[3] Then [4] Mary Magdalene [5 i] runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them,

"They have taken away the Lord out of the sepulchre, and we know "not where they have laid him." [4]

[j] a.[2]
[k] man.[2]
[m] stood by them.[3]
[n] a long.[2]
[o] garment.[2]
[p] affrighted.[2]
[q] angel.[1] he.[2] they.[3]
[r] saith.[2]
[s] Fear not ye.[1]
[t] I.[1]
[u] for.[1]

And it came to pass, as they [3] that remained at the sepulchre [5] were much perplexed thereabout,[3] and entering [2] again [5] into the sepulchre,[2] behold,[3] they saw [2] two [k] young [2] men [3 l] sitting on the right side, [m] clothed in [2] long [n] white [2] shining garments: [o] and [3] they were afraid,[3 p] and [3] as [3] the women [1] bowed down their faces to the earth,[3] the men [5 q] answered and [1] said [r] unto them,[3]

"Be not [2] ye [1] affrighted: [2 s] for [1] we [5 t] know that [1] ye seek Jesus of "Nazareth, which was crucified.[2] Why seek ye the living among the "dead? He is not here, but [3 u] he is risen,[2] as he said.[1] Remember how "he spake unto you when he was yet in Galilee, saying, 'The Son of "'man must be delivered into the hands of sinful men, and be crucified, "'and the third day rise again.'[3] Come, see [w] the place where [1] they laid "him.[2 x] And [y] go [1] your way [2] quickly, and tell his disciples [1] and "Peter [2] that he is risen from the dead,[1] and [1] that [z] he goeth before you "into Galilee; there shall ye see him [1] as he said unto you: [2] lo,[1] we [5 a] "have told you."

[l] behold.[2]
[x] the Lord lay.[1]
[y] But.[2]
[z] behold.[1]
[a] I.[1]

And they remembered his words.[3]

[b] went out.[2]
[c] returned.[3]

And they departed [b] quickly,[1] and fled [c] from the sepulchre,[2] with fear and great joy,[1] for they trembled and were amazed: [2] neither said they any thing to any man; for they were afraid: [2] and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying,

"All hail." [1]

And they came and held him by the feet, and worshipped him. Matt. 28. 9-11.
Then said Jesus unto them, Mark 16. 9. Luke 24. 9-12. John 20. 3-17.

"Be not afraid: go tell my brethren that they go into Galilee, and "there shall they see me."[1]

And they[3] told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.[3]

Then[a] arose Peter,[3] and[5] went forth, and that other disciple,[4] and ran[3] and[5] came to[b] the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and[4] stooping down, he beheld the linen clothes laid by themselves,[3] and he[5] went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then[c] the disciples went away[d] again unto their own homes,[4] wondering in[3] themselves[5][e] at that which was come to pass.[3]

[a] therefore.[4]
[b] unto.[3]
[c] And.[3]
[d] departed.[3]
[e] himself.[3]

But[4] when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.[2] Now[2] Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her,

"Woman, why weepest thou?"

She saith unto them,

"Because they have taken away my Lord, and I know not where they have laid him."

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her,

"Woman, why weepest thou? Whom seekest thou?"

She, supposing him to be the gardener, saith unto him,

"Sir, if thou have borne him hence, tell me where thou hast laid him, "and I will take him away."

Jesus saith unto her,

"Mary."

She turned herself, and saith unto him,

"Rabboni;" which is to say, "Master."

Jesus saith unto her,

"Touch me not: for I am not yet ascended to my Father: but go to[4]

Matt. 28. 11-15.
Mark 16. 10-12.
John 20. 17, 18.

"my brethren, and say unto them, 'I ascend unto my Father, and your "'Father; and to my God, and your God.'"

[a] And she went.[2]
[b] them that had been with him.[2]

Mary Magdalene came [a] and told the disciples,[4] [b] as they mourned and wept,[2] that she had seen the Lord, and that he had spoken these things unto her.[4] And they, when they had heard that he was alive, and had been seen of her, believed not.[2]

they.[1]

Now when[1] the women [5] [c] were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying,

"Say ye, 'His disciples came by night, and stole him away while we "'slept.' And if this come to the governor's ears, we will persuade him, "and secure you."

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.[1]

CHAPTER LVIII.

The Journey to Emmaus.—Appearances of Jesus to the Apostles at Jerusalem.

Mark 16. 12, 13.
Luke 24. 13-22.
John 20. 19.

[d] he.[2]
[e] them.[2]
[f] And, behold.[3]
[g] the.[4]

THEN[4] after that[2] Jesus [5] [d] appeared in another form unto two of[2] the disciples,[5] [e] as they walked and went into the country,[2] thus:[5] [f]—

[illegible] of them went that [g] same day,[3] being the first day of the week,[4] to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them,

"What manner of communications are these that ye have one to "another, as ye walk, and are sad?"

And the one of them, whose name was Cleopas, answering said unto him,

"Art thou only a stranger in Jerusalem, and hast not known the things "which are come to pass there in these days?"

And he said unto them,

"What things?"

And they said unto him,

"Concerning Jesus of Nazareth, which was a prophet mighty in deed "and word before God and all the people: and how the chief priests and "our rulers delivered him to be condemned to death, and have crucified "him. But we trusted that it had been he which should have redeemed "Israel: and beside all this, to day is the third day since these things "were done. Yea, and certain women also of our company made us[3]

"astonished, which were early at the sepulchre; and when they found not "his body, they came, saying, that they had also seen a vision of angels, "which said that he was alive. And certain of them which were with us "went to the sepulchre, and found it even so as the women had said: but "him they saw not."

Mark 16. 13, 14. Luke 24. 23-41. John 20. 19, 20.

Then he said unto them,

"O fools, and slow of heart to believe all that the prophets have "spoken: ought not Christ to have suffered these things, and to enter "into his glory?"

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying,

"Abide with us: for it is toward evening, and the day is far spent."

And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another,

"Did not our heart burn within us, while he talked with us by the way, "and while he opened to us the scriptures?"

And they rose up the same hour, and returned[a] to Jerusalem, and found the eleven gathered together, and them that were with them, saying,

[a] went.[2]

"The Lord is risen indeed, and hath appeared to Simon."[3] (For he had appeared to Simon Peter.)[5 b]

[b] 1 Cor. 15. 5. *(he was seen of Cephas.)*

And[5 c] the doors were shut where the disciples were assembled for fear of the Jews;[4] and[3] as they sat at meat,[2] they told[3] them[5 d] what things[e] were done in the way, and how he was made known of them in breaking of bread:[3] but[5] they[2] believed[2] them[2] not.[5 f]

[c] when.[4]
[d] unto the residue.[2]
[e] it.[2]
[f] neither.[2]

And as they thus spake,[g] Jesus himself[3] came[4] and stood in the midst[4] of them,[3 h] and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen,[2] and saith unto them,

[g] Afterward.[2] at evening.[4]
[h] he appeared unto the eleven.[2]

"Peace be unto you."

But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them,

"Why are ye troubled? and why do thoughts arise in your hearts? "Behold my hands and my feet, that it is I myself: handle me, and see; "for a spirit hath not flesh and bones, as ye see me have."

And when he had thus spoken,[i] he shewed unto them his hands[4] and his feet,[3] and his side. Then were the disciples glad, when they saw the Lord.[4]

[i] so said.[4]

And while they yet believed not for joy, and wondered, he said unto them,

"Have ye here any meat?"[3]

Mark 16. 15–18.
Luke 24. 42–48.
John 20. 21–29.

[a] an.[3]

And they gave him a piece of a broiled fish, and of[3] a[5 a] honeycomb. And he took it, and did eat before them.

And he said unto them,

"These are the words which I spake unto you, while I was yet with "you, that all things must be fulfilled, which were written in the law of "Moses, and in the prophets, and in the psalms concerning me."

Then opened he their understanding, that they might understand the scriptures, and said unto them,

"Thus it is written, and thus it behoved Christ to suffer, and to rise "from the dead the third day: and that repentance and remission of sins "should be preached in his name among all nations, beginning at Jeru-"salem. And ye are witnesses of these things."[3]

[b] And.[2]
[c] he.[2]
[d] unto.[2]

Then[b] said Jesus[c] to[d] them again,[4]

"Peace be unto you: as my Father hath sent me, even so send I you.[4] "Go ye into all the world, and preach the gospel to every creature. He "that believeth and is baptized shall be saved; but he that believeth not "shall be damned. And these signs shall follow them that believe; In "my name shall they cast out devils; they shall speak with new tongues; "they shall take up serpents; and if they drink any deadly thing, it "shall not hurt them; they shall lay hands on the sick, and they shall "recover."[2]

And when he had said this, he breathed on them, and saith unto them,

"Receive ye the Holy Ghost: whose soever sins ye remit, they are "remitted unto them; and whose soever sins ye retain, they are re-"tained."[4]

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him,

"We have seen the Lord."

But he said unto them,

"Except I shall see in his hands the print of the nails, and put my "finger into the print of the nails, and thrust my hand into his side, I will "not believe."

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said,

"Peace be unto you."

Then saith he to Thomas,

"Reach hither thy finger, and behold my hands; and reach hither thy "hand, and thrust it into my side: and be not faithless, but believing."

And Thomas answered and said unto him,

"My Lord and my God."

Jesus saith unto him,

"Thomas, because thou hast seen me, thou hast believed: blessed are "they that have not seen, and yet have believed."[4]

CHAPTER LIX.

Jesus in Galilee after the Resurrection.

AFTER these things,[4 a] the eleven disciples went away into Galilee.[1] And[5] Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

Matt. 28. 16. John 21. 1–13

[a] Then.[1]

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them,

" I go a fishing."

They say unto him,

" We also go with thee."

They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Then Jesus saith unto them,

" Children, have ye any meat?"

They answered him,

" No."

And he said unto them,

" Cast the net on the right side of the ship, and ye shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter,

" It is the Lord."

Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship: (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them,

" Bring of the fish, which ye have now caught."

Simon Peter went up, and drew the net to land full of great fishes,[4] a[5 b] hundred and fifty and three: and for all there were so many, yet was not the net broken.

[b] an.[4]

Jesus saith unto them,

" Come and dine."

And none of the disciples durst ask him, " Who art thou?" knowing that it was the Lord.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.[4]

Matt. 28. 16-18.
John 21. 14-24.

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.[4]

So when they had dined, Jesus saith to Simon Peter,

"Simon, son of Jonas, lovest thou me more than these?"

He saith unto him,

"Yea, Lord; thou knowest that I love thee."

He saith unto him,

"Feed my lambs."

He saith to him again the second time,

"Simon, son of Jonas, lovest thou me?"

He saith unto him,

"Yea, Lord; thou knowest that I love thee."

He saith unto him,

"Feed my sheep."

He saith unto him the third time,

"Simon, son of Jonas, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou "me?" and he said unto him,

"Lord, thou knowest all things, thou knowest that I love thee."

Jesus saith unto him,

"Feed my sheep. Verily, verily, I say unto thee, When thou "wast young, thou girdedst thyself, and walkedst whither thou would-"est: but when thou shalt be old, thou shalt stretch forth thy hands, "and another shall gird thee, and carry thee whither thou wouldest "not."

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him,

"Follow me."

Then Peter, turning about, seeth the disciple whom Jesus loved following; (which also leaned on his breast at supper, and said, "Lord, which is he that betrayeth thee?") Peter seeing him saith to Jesus,

"Lord, and what shall this man do?"

Jesus saith unto him,

"If I will that he tarry till I come, what is that to thee? Follow thou "me."

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, "He shall not die; but, "If "I will that he tarry till I come, what is that to thee?"

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.[4]

[4] 1 Cor. 15. 6.

After that[5 b] the eleven and[5] above five hundred brethren[5 b] went[5] into a mountain, where Jesus had appointed them. And[1] he was[5 b] seen of[5 b] them all[5] at once.[5 b] And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying,[1]

"All power is given unto me in heaven and in earth. Go ye therefore, "and teach all nations, baptizing them in the name of the Father, and of "the Son, and of the Holy Ghost: teaching them to observe all things "whatsoever I have commanded you: and, lo, I am with you alway, even "unto the end of the world."[1] Matt. 28. 18–20.

CHAPTER LX.

The Ascension.

AFTER that[5 a] Jesus[5] was seen of James; then of all the apostles:[5 a] to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "Which," saith he, "ye have heard "of me. For John truly baptized with water; but ye shall be baptized "with the Holy Ghost not many days hence."

[a] Mark 16. 19, 20. Luke 24. 49–53.

[a] 1 Cor. 15. 7.

When they therefore were come together[5 b] at Jerusalem,[5] they asked of him, saying,

"Lord, wilt thou at this time restore again the kingdom to Israel?"

And he said unto them,

"It is not for you to know the times or the seasons, which the Father "hath put in his own power.[5 b] And, behold, I send the promise of my "Father upon you:[3] and[5] ye shall receive power, after that the Holy "Ghost is come upon you: and ye shall be witnesses unto me both in "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost "part of the earth.[5 b] But tarry ye in the city of Jerusalem, until ye be "endued with power from on high."[3]

[b] Acts 1. 3–8.

After[c] the Lord had spoken[2] these things[5 d] unto them,[2 e] he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and,[3] while they beheld,[5 d] was[5] carried[f] up into heaven,[3] and sat on the right hand of God.[2]

[c] So then after.[3]
[d] Acts 1. 9.
[e] And.[3]
[f] received.[2]

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said,

"Ye men of Galilee, why stand ye gazing up into heaven? this same "Jesus, which is taken up from you into heaven, shall so come in like "manner as ye have seen him go into heaven."

Then[5 g h] they worshipped him, and[3] with great joy[3] returned to Jerusalem[3] from the mount called Olivet, which is from Jerusalem a sabbath day's journey;[5 h] and were continually in the temple, praising and blessing God.[3]

[g] And.[3]
[h] Acts 1. 10–12.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.[2]

Matt. 28. 20.
Mark 16. 20.
Luke 24. 53.
John 20. 30, 31.
— 21. 25.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.[4]

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.[4]

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